The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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C.W. Daniels ≥1900 McCullagh Cottage

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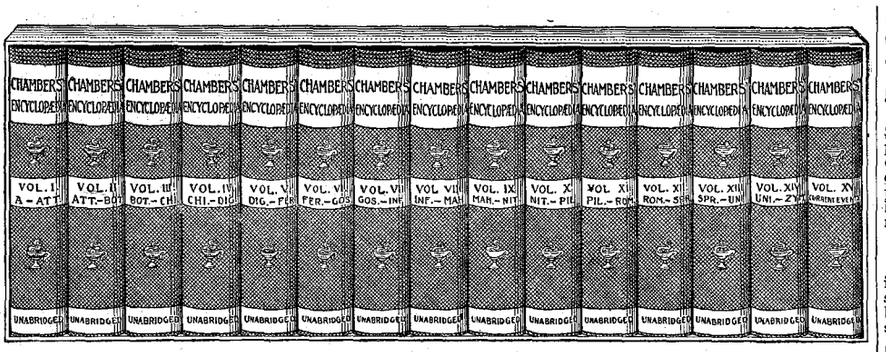

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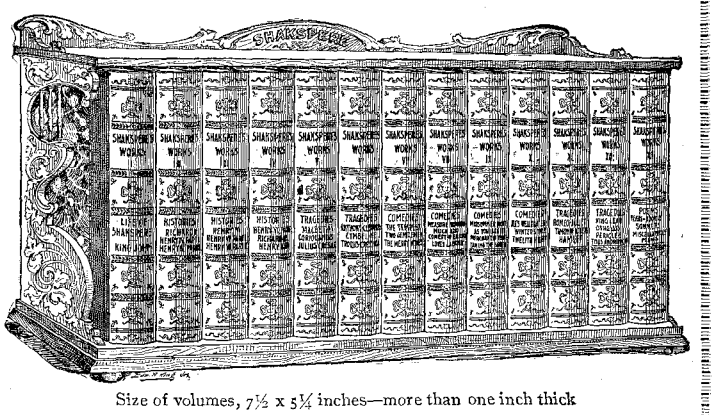

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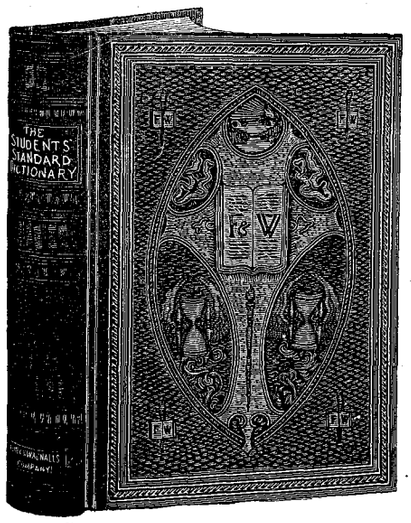

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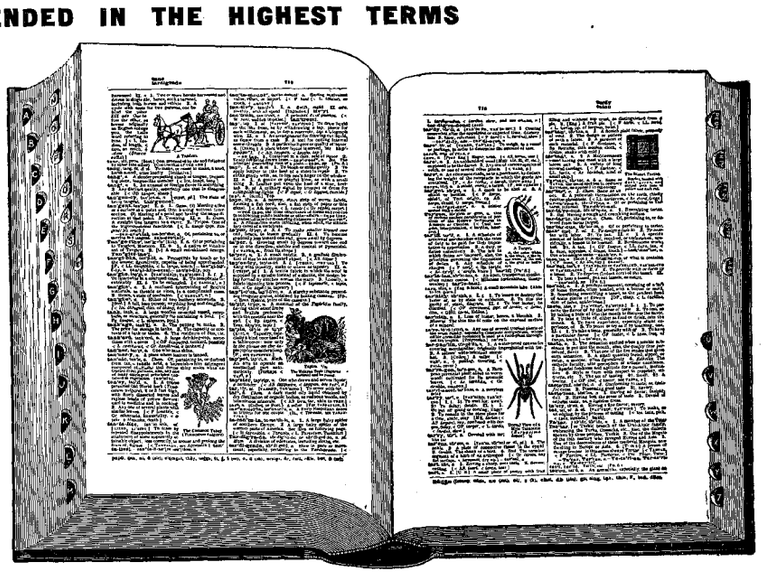

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TOPICS OF THE DAY.

SOUTHERN OPINION ON LYNCHINGS.

RECENT events in South Carolina and Georgia have again brought vividly before the public mind the subject of lynching and the questions growing out of it. On Saturday, April 22, the jury in the United States circuit court at Charleston, S. C., trying the men charged with killing Postmaster Baker (colored) at Lake City, S. C., February 22, 1898, reported their failure to agree upon a verdict; on Sunday, April 23, Sam Hose (or Holt) a negro accused of murder and rape, was mutilated and burned to death at Newnan, Ga.; and later in the same day "Lige" Strickland, a colored preacher whom Hose had accused of complicity in his crime, was hanged near Palmetto, Ga., despite his protests of innocence and the protests of Major Thomas, his employer. These occurrences, with several lynchings of a less sensational nature before and after, such as the shooting of eight negroes at Palmetto, Ga., for alleged incendiarism a few weeks ago, have brought out no little comment. The disagreement in the Lake City trial is notable from the fact that it is said to be the first time that a South Carolina jury has failed to acquit the prisoners in a lynching case. The South Carolina State supreme court has also just handed down a decision supporting the anti-lynching law, which awards damages of not less than $2,000 to the legal representatives of the victim, to be paid by the county in which the lynching occurs.

Most of the Southern papers deplore these lynchings as ineffective to prevent crime. The Atlanta *Constitution*, which offered and paid $500 for the capture of Hose (or Holt), does not defend lynching, but presents on the editorial page a vivid picture of Hose's crime and asks its readers to keep that scene in mind when passing judgment on the lynching party. A day later, in a three-column editorial, *The Constitution* takes as a text the declaration of Mr. S. M. Inman that 95 per cent. of the negroes and white men in the South are as respectful toward women as any people on earth, "but the other 5 per cent. of white and negro scoundrels, tramps, and brutes are responsible for all the trouble." *The Constitution* declares that the problem would be solved if the better 95 per cent. of the negroes would deliver negro criminals to justice instead of harboring them as now, and if the better 95 per cent. of the white men would require good references from the negroes they employ. Clarke Howell, editor of *The Constitution*, telegraphed to the New York *World*, in reply to a telegram from that paper: "I do not approve of lynch law under any circumstances."

We quote the following comments from other papers of Georgia and other Southern States:

Lynching Does Not Stop Crime.—"There is nothing to be said in extenuation of the black crime of the negro Hose. He richly merited any punishment that could be meted out to him. If his suffering could compensate for that he had inflicted, he deserved slow torture. Or if the dread of like punishment would prevent others from committing such nameless crimes as that of Hose, then even the horrible spectacle of yesterday might be justified for the good to be accomplished.

"But experience shows that lynching does not prevent others from committing this crime, and even the burning of the wretches on several occasions has not served to put an end to these dastardly outrages. If these resorts to violent punishment had the desired effect, even the sternest stickler for law and order would scarcely protest against them. But when they fail of the end aimed at, what is accomplished by following the crime of the individual with the lawlessness of a mob?"—*The Chronicle, Augusta, Ga.*

"The lynching will send a thrill of horror through the entire country. The method of it was in keeping with the spirit of a savage, rather than a civilized and Christian community. It provokes a spirit that is likely to lead to other crimes."—*The Morning News, Savannah, Ga.*

"The affair will undo the work that the friends of the State have been doing for years. It will dissipate and scatter to the winds the efforts that have been patiently making to show that Georgia offers to the homeseeker the model abode in a State where nature, art, and humanity are all united in a cordial welcome."—*The Press, Savannah.*

High Prices for Cheap Labor.—"We are paying too much—the white people of the country, and the South especially—for the 'cheap labor' of the negro, when we pay for it by the sacrifice of our own civilization, and the surrender of religion, morals, and humanity for whatever profits and advantages his labor brings to us. The chains which bound the citizen, Sam Hose, to the stake at Newnan mean worse for us and for his race than the chains or bonds of slavery, which they supplanted. The flames that lit up the scene of his torture shed their baleful light throughout every corner of our land, and exposed a state of things, actual and potential, among us that should rouse the dullest mind to a sharp sense of our true condition, and of our unchanged and unchangeable relations to the whole race whom the tortured wretch represented.

"The lesson taught to us by his crime and the crime of his slayers is not a new one. It has been repeated a thousand times, and becomes only the more emphatic and impressive with each repetition. The wonder is that its full and final significance has been so little heeded. It is time, surely, that we should begin to understand and apply it. We must lift the negro up to our level, or must fall to his level, or we must separate from him."—*The News and Courier, Charleston, S. C.*

The following comments are made by leaders of the negro race:

Education the Remedy.—"I do not mind adding that I am

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opposed to mob violence under all circumstances. Those guilty of crime should be surely, swiftly, and terribly punished, but by legal methods. As a rule, the men guilty of these outrages are ignorant individuals, who have had no opportunity to secure an education and moral restraint. The solution of our present difficulties is to be found in the thorough mental, religious, and industrial education of both races in the South. It is an encouraging fact to note that of the hundreds of colored men who have been educated in the higher institutions of the South not one has been guilty of the crime of assaulting a woman. . . . . .

"The only permanent remedy for such crimes as have been recently perpetrated in Georgia, and the only permanent remedy for mob violence, is in the thorough education of all the people of the South—education that shall reach the head, the hand, the heart."—*Prof. Booker T. Washington, Interview and Address at Philadelphia.*

Worse Trouble in Sight.—"This is the *ignis fatuus* that is leading us on to another bloody struggle. It is the Southern white man's subterfuge to satiate his implacable hatred of the negro. If the good white people of the North are not disillusioned and do not put a stop to this sweeping tide of lawlessness, it will not be long before they will be again called upon by a God of justice to give their best blood to pay the penalties of the crimes of the South.

"The real cause of the trouble is race hatred. In all cases it is not because we are black, for some negroes who are hated have blond hair and blue eyes and are so fair that they can hardly be distinguished from the pure whites. Yet this class of negroes suffer in common with the blackest.

"The passing of the 'Jim-Crow' car laws in several of the Southern States, the disfranchisement of negroes regardless of qualifications, the shutting out of them from hotels and restaurants and places of amusement, are all manifestations of race hatred. We are censured as a race for not exhibiting manly qualities, and are considered 'impudent niggers' if we presume to assert our manhood. We are truly between the upper and the nether millstone. I have come to the conclusion that nothing but manly resistance on the part of the Afro-Americans themselves will stop these atrocities. In the name of Almighty God, what are we to do but to fight and die?

"It is sometimes claimed that the leaders of the negro race do not condemn these crimes. This is a mistake. There is no set of people that so much deplore crime of all kinds as the leaders of our race. Churches, conferences, and associations have been passing resolutions for years condemning the criminals of our race, and have especially deprecated the crime of rape. We have pledged ourselves, organizations and ecclesiastical councils, to do all in our power to improve the morals of our people, but we are forced to confess that the example set us by the whites of Palmetto is not of the most encouraging character.

"The Cubans and Filipinos, whom we have spent so much money and shed so much blood to free from Spanish oppression, were never treated so barbarously in time of peace by the Spanish Government as some negroes have been in the States of Arkansas, Texas, North Carolina, South Carolina, and Georgia.

"One of two things must be done in order to avoid trouble. The negro must be treated fairly or furnished with sufficient money to return to the land from which his ancestors were stolen. It would be a burning shame on the boasted Christian civilization of America to be obliged to confess before the nations of the world that she was unable to overcome her prejudice to the negro, and therefore expatriated him.

"The first suggestion, that of fair play, is the just one, and if those in authority and the press and the pulpit would cease to cater to prejudice, and speak out boldly for equal justice for all American citizens, this could easily be accomplished. Those who speak flippantly of our extermination will find that when that work is begun all the white people of America will not be against the negro any more than they were during the Civil War."—*Bishop Alexander Walters of the African Methodist Church.*

Another Negro View.—"Talk about Indian savagery! What shall we style this revolting crime against law and decency! . . . What does the civilized world think of the savage white men of Georgia? How long will the civilized world suppress its wrath and indignation at the constant exhibitions of brutality and savagery on the part of Southern white men? Black men all over this country are beginning to question the power or willingness of the state or federal authorities to protect them in their just rights under the Constitution.

"The situation is a critical one, and calls for wise deliberation on our part before deciding upon a course of advice or action."—*The Age, New York.*

The facts in the Lake City case may be briefly stated as follows: Frazer B. Baker, the colored postmaster at Lake City, S. C. (see THE LITERARY DIGEST, March 5, 1898), awoke the morning of February 22, 1898, before daybreak, to find his house in flames. Attempting to escape, he and his baby boy were shot and killed and their bodies consumed in the burning house. His wife and the other children were all wounded, but escaped. The federal authorities undertook to find and punish the lynchers, with a mistrial as the result, as stated above. As the prisoners are liable to be brought to trial again, the newspapers refrain from commenting on their individual innocence or guilt. Some more general expressions of opinion appear, however, as stated below:

Punish the Lynchers.—"No one doubts that Baker and his baby were killed at Lake City and their bodies burned in his house, which was set on fire by the mob, that his wife was shot and one of his children, and we do not think there is a man who heard or read the testimony in the case, or that there was a single member of the jury who doubted that some of the men on trial took part in the horrible atrocity at Lake City. The only thing that stood between them and the punishment provided by law was political and race prejudice. It is true, why not say so? If the politics and complexion of the actors in the tragedy had been different, the jury would have brought in a verdict of guilty without leaving their seats. All the evidence was one way and against the defendants, but the evidence had nothing to do with the failure of the jury to act. That was influenced by considerations apart from the testimony in the case. No one expected that the jury would find a verdict of guilty; it would not have been surprising had the jury found a verdict of not guilty; its failure to agree to a verdict must be regarded as a distinct advance in public thought and conscience. Five white men out of twelve in South Carolina holding to the end for the administration of justice, according to the evidence, is a triumph for order and a promise of better things in the future.

"Justice will not be done until the Lake City lynchers are punished."—*The News and Courier, Charleston, S. C.*

Government at Fault.—"Moreover, in judging these country communities, we must consider that the people have not the restraining influences of education and enlightenment to the same degree as obtain in more extensive communities. They treat conditions more harshly, and, from our regard, perhaps, barbarously. They have not learned to reason down their troubles and to bear them with philosophy. They are all for action.

"Wise governors would consider these things. Instead of provoking the passions of these communities, they would seek to allay them. This course is not followed by the authorities at Washington. Those who should particularly avoid exciting country communities where the race feeling exists most bitterly, select those very fields for their miserable experiments at establishing race equality. Then we have lynchings, and a great cry against Southern barbarity is raised.

"We do not condone lynchings. Certainly we can not justify the crime committed at Lake City. But we do not think, as some apparently do, that the whole of human cruelty was summed into that mob that burned the post-office and killed the postmaster and his baby at Lake City. We do not even think that it is all in the hearts of the lynching parties throughout the South. We see some of it in the Philippines, where American soldiers are slaughtering blacks and burning and looting their homes. We see some of it in Samoa, where American and British war-ships are shelling thatched villages and slaying men, women, and children. We see some of it in India and some of it in Africa. We think, indeed, that human cruelty is very generally distributed, and finds expression sometimes under the guise of law, and again in contrariety to the law. But until all wars shall cease and all prejudices shall end—in short, until human passions are entirely crushed and words shall have effect of deeds, we will not sit in unpitying

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judgment upon those who in undue violence of a just wrath employed misguided effort to correct a grievous wrong."—*The Evening Post, Charleston, S. C.*

Is South Carolina Degenerating?—"I am one of those people disposed to believe that this world is growing better, and I am inclined to look on the bright side of things, but sometimes I doubt whether we in South Carolina are improving or not. We have, in certain parts of the State, made great improvements in manufacturing; railroad systems have been improved; there are greater and better facilities in these; we are spending more money on schools, but what is the result of it all? The swift-moving railroads, the whirring machinery, and crowded factory towns and schools are infinitely inadequate to the glory and civilization of a people. Sometimes I feel that the moral fiber of the people is growing weaker instead of stronger, and that there is a growing deterioration in both races. Forty years ago whoever heard of a negro committing such crimes as they now commit? How rare it was to find any real crime, bribery, murder, and the likeamong them! Murder, arson, rape, burglary, and all aggravated crimes were exceedingly rare. We look on our own race and what do we see? Who ever heard of a lynching forty years ago, or mob violence to redress grievances, or the execution of people without a trial? Who ever heard of the humble house of a man being burned and his children butchered? All of these things indicate that the law is no longer respected by communities and people; the law has lost its sanction. And what does that mean? It means anarchy; it means the disintegration of society. It means barbarism. That is what it means. The very essential foundation of civilization is respect for the law, and when the people lose that they are on the downward grade. This court can do little; all of us can do something. And remember, that the white people in South Carolina can not escape its responsibility. The white people have the government in their hands, and if they can not enforce the law they confess their impotence, and it is a confession of being incapacitated to manage the government. If they can not govern the State, with all the machinery of the law in their hands, without resorting to violent means, it is a confession of incapacity, and the sooner this is realized the better it will be. We can have no real civilization or prosperity until we turn our faces to the light."—*Judge Brawley, who Presided at the Trial.*

CAPTAIN COGHLAN'S SPEECH.

CAPTAIN COGHLAN, of the cruiser *Raleigh*, just back from Manila, was dined by the Union League Club, April 21, and during the evening related some anecdotes and sang a satirical song which have brought out a formal protest from the German Government, and have resulted in a reprimand for the captain and the possible loss of his command. When asked by the Navy Department whether the reports of his speech were correct, the captain replied that he had no intention of insulting the German Emperor or Admiral von Diederichs, and that his remarks at the Union League Club were made in the most informal manner in the company of friends, without any thought that they would be reported in the press. As they did appear, he said, they were exaggerated and distorted, and he was made to say things which he did not utter. The affair has not been allowed to develop into international importance, and Germany has received no reparation beyond the news of Captain Coghlan's censure. The anecdote which caused the greatest stir is reported by the newspapers as follows:

"Our friend Admiral von Diederich's officer came down one day to make a complaint. It was my pleasure to step out on the quarterdeck just as he came aboard. It was partly by accident and partly by design.

"I heard him tell the admiral about his complaint, and I heard the admiral reply:

"'Tell your admiral those ships of his must stop when I say so. I wish to make the blockade of this harbor complete.'

"The German officer replied, 'But we fly the German flag.' The reply of the admiral was just like Dewey. He said, 'Those flags can be bought at half a dollar a yard anywhere.' There was no fun in that expression of the admiral. He told the officer that anybody could fly a German flag, and that a whole Spanish fleet might come upon him with German flags up.

"Then he drew back and stroked his mustache. He has a habit of stroking his mustache when he gets angry. He said:

"'Tell your admiral I'm blockading here. Now, note carefully what I say, and tell your admiral that I say it. I have been making this blockade as easy for everybody as I could, but I'm getting tired of the puerile work here. It has been of such a character that a man wouldn't notice it, altho children might fight

CAPT. JOSEPH B. COGHLAN.

over it, but the time has come when it must stop. Now, listen closely and tell the admiral as I say it.

"'Tell your admiral that the slightest infraction of any rule—and tell him carefully, now—that the slightest infraction of any rule will mean only one thing, and that will be war. It will be so accepted and resented immediately. If your people are ready for war with the United States they can have it at any time.'

"I'm free to admit that these utterances almost took my breath away. As the German officer left with a long face he said to me, 'I think your admiral does not understand.' I replied, 'Not only does he understand, but he means what he says.' After that they didn't breathe more than four times successively without asking permission."

The song which the captain sang to the Union League is said to have been written by Captain Myers of the cruiser *Charleston*,

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also at Manila. It is entitled "Hoch! Der Kaiser!" and the trend of it may be gathered from the first stanza:

"Der Kaiser von das Vaterland,
Und Gott und I all dings command;
We two, ach, don't you understand?
Meinself—und Gott."

The newspapers are nearly unanimous in the view that Captain Coghlan was indiscreet. No bitterness against Germany is noticeable, and many papers express the opinion that Germany is needlessly excited over a very trifling matter.

The Chain of Responsibility.—"Captain Coghlan has been twice before reprimanded for injudicious remarks by the Government, and he may be the third time. He has a temperament and the antecedents which make him liable to such reprimands. But there is a difference between words to which official superiors or aggrieved associates could object, and words of which a foreign government might seek to make an occasion for a flurry. No foreign power can hold the United States to responsibility for any utterance at all, except such as represents the country itself. The President personifies the United States to every government outside of the United States. The Minister or Ambassador of the United States to any country personifies the President to the government of that country. Any consul-general, consul, or commercial agent of the United States in such country is officially responsible to our Minister or Ambassador there, and all of them—Minister or Ambassador included—are responsible to the Secretary of State, as the President's representative in foreign affairs, and then they and the Secretary together are again responsible to the President. This is the round to be pursued and borne in mind. A foreign government has no more right to take notice of what a naval officer says, in an after-dinner speech, than of what an editor writes, as in this instance, on any current topic. . . . . .

"The claim that 'the matters to which Captain Coghlan referred are the talk of the navy, whose officers desire the truth to be known,' and that 'Admiral Dewey has chafed under the fact that they are not known,' has nothing to do with the case. The officers of the navy among themselves can talk as they please. But the Secretary of the Navy talks for them to this country or to other nations. There is no evidence that Admiral Dewey 'chafes' or is restive under any conditions of affairs, and, if that were so, the law of the service and the interests of our Government constrain, restrain, and far outclass him or any other public servant. Those who really know Admiral Dewey are convinced that among the difficult achievements which he has thoroughly accomplished was the one of keeping Captain Coghlan's tongue still in the East—and that he thoroughly disapproves of the captain's omission to do so since his return."—*The Eagle, Brooklyn.*

New Style in Punishments.—"If Captain Coghlan looks forward to any punishment for telling the truth about the German admiral at Manila, it must be with a feeling of good things to come. There are some recent precedents which should tickle the palate of an officer who is decreed guilty of an infringement of law, discipline, or custom. General Eagan was convicted by a court-martial, and he is enjoying the sentence of a life vacation on full salary. Captain Carter was found guilty of dishonesty against his Government, and he is paying the heavy penalty of being let alone. If Coghlan is to suffer, he seems entitled to expect unlimited leave of absence, an admiral's salary, the use of the *Dolphin* for his private yacht, and a monument in front of the Navy Department."—*The Press, New York.*

"ONE AHEAD ANYWAY, BY JINGO!"
—*The World, New York.*

"It is not merely that such an attack by a popular naval officer must hurt the feelings of the Germans who had nothing to do with the incidents that have been repudiated by the Kaiser, but it will also lead many Americans to entertain a bitter sentiment against Germany that is not warranted at this time."—*The Times, Washington.*

"The contretemps illustrates the liability to being drawn into misunderstandings and quarrels with other governments that we must constantly incur under the new policy of entanglement in Old-World affairs."—*The Free Press, Detroit.*

RACE FEELING AGAINST ANGLO-SAXONISM.

GERMAN-AMERICAN and Irish-American papers published in the United States solidly oppose "imperialism" and an "Anglo-Saxon alliance," as indicated by quotations that have already appeared in these columns. In view of such opposition, the numerical strength of our foreign-born population comes to be of importance. *The American*, Philadelphia, says:

"We hear of ties of blood being thicker than water and uniting Britain and America. But those ties of blood are slender strands, ties no thicker and not so recently spun as those that unite us to Ireland or even to Germany. Since the Revolution, since we launched forth in our career as an independent nation, not more than ten per cent. of those who have come to settle among us, throw in their fortunes with our fortunes, develop a continent, have been English born. As the German-Americans . . . declared at Chicago: 'Not England but the whole of Europe is the mother-country of the white inhabitants of the United States.'

"Further back than two generations we can not trace the lineage of our people, the country from which they have sprung, nor is it necessary, for in the third generation they have lost the distinguishable characteristics of their race, they cease to be Irish-Americans, or German-Americans, have ceased to be Americans by adoption, have become so by absorption. The last census, and there is no later data, shows that in 1890, of our total white population of 54,983,980, 37⅓ per cent., or 20,519,643, were of foreign parentage, and of these 4,913,238 were Irish-Americans, 6,851,564 German-Americans, 1,922,638 British-Americans, with the men of Scandinavian descent coming next. Put in percentages, of our white population, foreign born or born of foreign parents, 23.94 per cent. was Irish, 33.39 per cent. German, only 9.37 per cent. English.

"Since 1890 there has been a large proportionate gain in our population of Latin and Slavish origin, so that the percentages of Irish and Germans and English to our foreign population, tho still holding their ranking position, are undoubtedly somewhat smaller than eight years ago. Of this population of foreign parentage and in excess of twenty millions, or three eighths of our whole white population in 1890, 9,249,547 were actually foreign born, the other eleven millions born of foreign parents. Of the foreign born 2,784,894 were Germans, 1,871,509 Irish, 933,249 Scandinavians, 908,141 English, 510,625 Slavish peoples, 319,822 Latins, 242,231 Scotch."

German-Americans, to the reported number of 4,000, in mass-meeting at Chicago (March 27), adopted resolutions of protest against Anglo-Saxonism which read as follows:

"With the profoundest indignation we have noticed the persistent efforts of English-American newspapers, not only to incite among our people vicious prejudices against Germany and to

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defame the character of the German-Americans, but also to drag the United States into an alliance with England.

"As loyal citizens of this republic it is our right as well as our duty to resist these wicked practises with all due firmness. The immigrants from Germany have brought with them to this land the achievements of a civilization as high as it is old. Upon every field of the intellectual life of our nation, as well as in commerce, industry, and agriculture, their efforts have redounded to the weal of our people, and in peace as well as in war they have at all times faithfully fulfilled their duty. No part of the American people has done more for the cultivation of music, sociability, the arts, the sciences, the churches, and schools than the Germans. As good citizens of this country we cheerfully hand over the achievements of German culture to our youthful American people still in a state of development.

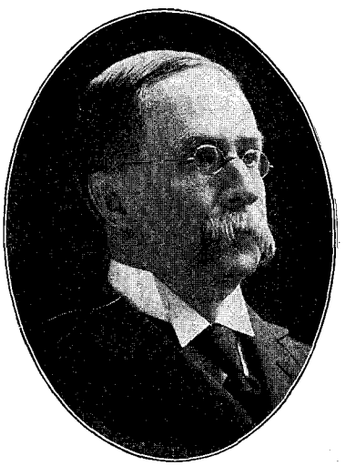
"We emphatically object, therefore, to the attempt to stamp our people as Anglo-Saxons and to make them subservient to English guile. Not England, but all Europe, is the mother country of the white inhabitants of the United States.

"We demand that not only friendly relations be maintained with Germany, that has been a faithful friend of our people for more than one hundred and twenty years, but that peace and harmony be cultivated with all nations, and we will therefore, true to the wise counsel of George Washington, at all times firmly oppose the formation of entangling alliances with England, as well as with any other country, whereby our country may be involved in unnecessary war.

"We denounce the defamers who have not only instigated public will against Germany but who have by their gross slanders also sown the seeds of discord among our own people, and we solemnly protest against the proposed alliance with England.

"We further declare that with all lawful means at our disposal, especially in political campaigns, we will at all times strenuously oppose all those who favor the wicked attacks made upon friendly nations, and who labor to entangle our country in an alliance with England. We call upon the committee that has had in charge the arrangements for this mass meeting to invite all the German-American churches, societies, and orders in this city to send a delegate to a convention to be held at an early day for the purpose of forming a permanent organization, that the German-American citizens may be called to action whenever it shall become necessary to protect the blessing of our American institutions against wicked defamers and wily politicians.

"We call upon the committee to send copies of these declarations to the President of the United States, to his secretaries and to the Senators and Representatives in Congress."

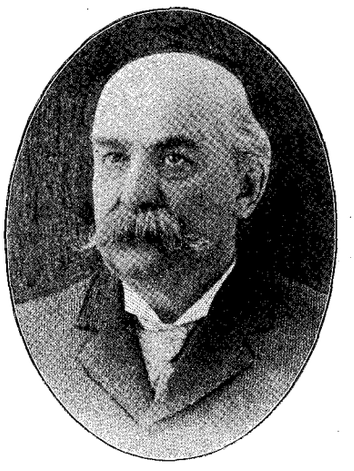


JOHN N. IRWIN, OF IOWA,
Minister to Portugal.

ARTHUR S. HARDY, OF NEW HAMPSHIRE,
Minister to Greece.

BELLAMY STORER, OF OHIO,
Minister to Spain.

LAWRENCE TOWNSEND, OF PENNSYLVANIA,
Minister to Belgium.



EX-GOVERNOR WM. P. LORD, OF OREGON,
Minister to Persia.

NEWLY APPOINTED MINISTERS.

German-Americans in Kansas City adopted similar resolutions this month, and affiliated with the permanent organization which is under way in various cities.

St. Patrick's Day celebrations gave the opportunity to many Irish-American speakers to denounce an Anglo-Saxon alliance and imperialism, which they treat as inseparable parts of "Anglomania." Judge Morgan O'Brien, president of the New York Friendly Sons of St. Patrick, was an exception to the rule, in that while he opposed a formal alliance he seems to have referred to the friendly attitude of the English people and considered the attitude of the British Government of value to us in preventing an alleged coalition of other powers against the United States during the Spanish war. It has been reported that Judge O'Brien has been disciplined by Irish organizations. *The Irish World*, New York, dubs him one of the "Faithless Sons," and that paper disposes of "Our Obligations to England" as follows:

"That part of the press in this country which favors English interests has been persistently claiming that we are under great obligations to England for the part she played in preventing Europe from combining against us during the recent war with Spain. It was expected that by dint of iteration the American people would at last accept as a historical fact a London-born myth. That this expectation was well founded is proven by the credence given to the cleverly concocted lies which represent England as standing between us and foes who were ready to rush upon us. The average man who is too much absorbed in his personal affairs to give much close study to international questions is apt to accept as true what he reads every day in his newspaper.

"It is, therefore, not at all surprising that the clever scheme of popularizing the idea that gratitude, if no other motive, should make us friendly disposed toward England met with a certain degree of success. . . . It will be noted that Judge O'Brien took for granted that no one would question the value of the alleged service rendered to America last year. When, however, ques-

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tioning did begin it turned out that there was not a scintilla of proof to substantiate Judge O'Brien's cocksure movement.

"It is true that the New York *Times* and the New York *Sun* did undertake to produce some kind of proof that England was our friend in need. But both of these newspapers have miserably failed to do what they undertook to do. *The Times* had a star witness in the person of a certain Captain Maxse, who edits an English publication (*The National Review*). Maxse, however, could not stand the close investigation, and consequently *The Times*, when asked to produce more convincing testimony than that of the discredited Maxse, fell back upon sarcasm. . . . As sarcasm is the last resort of people beaten in argument, *The Times* may be considered as virtually acknowledging that it is unable to make out a case for England.

"*The Sun* has not been more successful than *The Times* in proving that we are greatly indebted to England for standing between us and the enmity of Europe. With amazing hardihood it brushes aside the unanimous testimony of our accredited representatives at the different European capitals. It tells us that our Ambassador to Germany is an incompetent witness, and affects to believe that our late Ambassador to England, who is now Secretary of State, never placed himself on record as denying that there was ever any attempt on the part of the continental powers to form a combination against the United States.

"Evidently *The Sun* entertains Danton's views as to what can be accomplished by audacity. It was the audacity displayed by it and other pro-British organs in putting forward as unquestioned truths the lying cablegrams sent from London that made Judge Morgan O'Brien feel safe to declare:

"'It must be apparent that one of the factors that has prevented the union of the other powers against America in our war with Spain has been the friendly attitude assumed by England.'

"What Judge O'Brien says is 'apparent' turns out to be on close examination a tissue of lies which have been concocted in England's interests. We may expect that these lies will be repeated over and over again by the pro-British organs. In the mean time these organs are incapable of proving that England has done anything else than ostentatiously parade before the world as America's champion against a danger which was about as real as that Falstaff faced when he fought those men in buckram."

It is interesting in this connection to note, also, that there is no enthusiasm in the Afro-American press over either imperialism or an Anglo-Saxon alliance. The census of 1890 gave a total colored population of 7,638,360, a little more than 12 per cent. of the whole population. Says the Washington *Bee*:

"The consensus of opinion among the negro citizens of this Government was naturally opposed to a ratification of the treaty, upon the ground that if they were denied their rights in this country, the same conditions would obtain in the Philippines when once the whites got control. With the latter might makes right, and the worst white man is regarded as being better than the best black one."

The New York *Age* takes up Mr. Kipling's "The White Man's Burden," to say:

"The underlying sentiment of the poem, as its title suggests, is a rank falsehood, the white man's burden being the voluntary and violent assumption of sovereignty over black and yellow races. . . . Mr. Kipling and the white race everywhere think it a sacred duty to shoot thousands of savages, as the British troops did recently in the advance on Omdurman, and as we have just done in Manila, and to reduce the natives to slavery and to steal their land, 'all in the name of God and civilization!'

"Has the British slaughter of the East Indians and the virtual enslavement of 300,000,000 of them, as well as of the Australians, been of any service to those people? Has not the whole burden been upon the conquered people? Have the Indian races of North, South, and Central America and the Polynesian races of the Pacific archipelagoes been benefited by contact with the white man? Not a bit of it. They have not only been robbed of their lands and liberty, but the contact is slowly working complete extermination of them. Take the continent of Africa, which has been entirely delimitated and reapportioned among European conquerors, is the burden upon the despoiled black hordes or upon the white conquerors?

"Nobody has asked the white races to rob and enslave the black and yellow races of the earth. The burden, if such it be, was assumed voluntarily and without the consent and desire of the victims, who preferred and still prefer their land and liberty and freedom from the tyranny of white men. They do not thank them for the assumption of the alleged burden and the alleged sacrifices. From Warren Hastings and Lord Clive in India to Cecil Rhodes in South Africa, the despoiled native has hated his despoiler and groaned under the load of foreign rule and taxation forced upon him.

"The white races are the most consummate and self-complacent hypocrites in all the history of races."

THE LATEST ADVOCATE OF AN OPEN DOOR.

MR. QUAY (to himself): "I wonder if the fellows will remember that I am on record against this sort of thing."—*The Times-Herald, Chicago.*

JUSTICE.—*The Inquirer (Quay Rep.), Philadelphia.*

TWO VIEWS OF MR. QUAY.

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GERMAN-AMERICAN PRESS ON SAMOA AND THE PHILIPPINES.

THE Anglo-Saxon movement in Great Britain and the United States and its anti-German tendency have produced unexpected results. Throughout the West and South the German-Americans are organizing political clubs after the manner of the Irish-Americans, and the movement is spreading to the East. This movement is distinctly American, not German. Germans who are not citizens of the United States are not encouraged to take part in it. But the German-Americans deny in the most emphatic manner that one can not be an American without adopting English ideas and customs or even the English language, and they repudiate in energetic terms the idea that Great Britain has a right to greater consideration on our part than any other European country. To illustrate the mode in which the German-American papers carry on their crusade, we quote a few paragraphs of the kind the St. Louis *Westliche Post* gives in English ("Compelled to do so, you know," explains Pretorius; "Anglo-Saxon editors don't understand anything else"):

"'A few years after the American system of public schools is introduced among them there will be thousands of Filipinos who will be able to talk and sing the vernacular of the United States in most understandable fashion.'—*Republic* [*St. Louis*].

"That is to say, the Filipinos will prove superior to our own knownothings, who can not learn another language."

"'Carl Schurz has been making another pessimistic speech against expansion. It is unnecessary to say more of Mr. Schurz's judgment than that he ranks Cleveland with the great statesmen of the century.'—*Republic.*

"And this is all you have to say about a magnificent speech telegraphed to you in full half a week ago, but promptly suppressed, as usual! Well, go on forcing Americans to look to the German press for information. If you can stand it, we can."

"'The islands will be administered on humane and progressive principles, and the elementary rights of their inhabitants, for the first time in the history of that people, will be respected.'—*Globe-Democrat.*

"'Humane' and 'elementary' principles and rights are those 'inalienable' ones, proclaimed in our Declaration of Independence. But how dare you 'jingoes' speak of them, while you go on trampling under your feet all and every one of them?"

"'The Samoan Islands are worth a good deal more to the United States than they are to Germany. But they are not worth enough to either country to quarrel over them, and so there will be no quarrel.'—*Globe-Democrat.*

"You're right in your second proposition, but not in your first. Or don't you know that the Germans there outnumber Americans ten to one, and German commerce by far surpasses both the American and English combined?"

The German-American papers attribute the present friendly attitude of the United States Government toward Germany in a large measure to the protests of the German-Americans. They side in the main with Germany in the Samoan question, basing their convictions upon a review of all the evidence in the matter, publishing everything, including items suppressed by the other papers. They assert that it is neither American nor prudent to pick a quarrel with Germany. "The German Emperor is undoubtedly very friendly to us Americans," says the *Westliche Post,* "but he will not let our Government pull his nose any more than he will let the Government of his grandma." Their rancor is directed entirely against Great Britain. In the *Freie Zeitung*, Newark, N. J., L. W. Habercom says:

"Admiral Kautz was sent with instructions inspired by England, and which were not communicated to Germany. Kautz's defense is that the representatives of the powers had no right to appoint a provisional government, altho the Berlin Treaty gives them almost unlimited power in case of unanimity. But what right has an admiral or other naval officer? Is he above the civil authorities? The Washington Government does not care. It is an absolute fact that England and the United States assume a position inimical to Germany, and he would be a bold man who would deny that John Bull plays the part of the devil to Jonathan-Faust. The former has well understood how to tickle the vanity of the latter, leaving apparently to him the glory of being the leader."

The *Morgen Journal*, New York, says:

"The German press accuses the British press agencies of consequential distortion of the facts regarding the situation of the Americans in the Philippines, just as the same agencies distorted the facts to sow distrust of Germany among us. The object is easy to discern. European public opinion is to be influenced against us, all the world is to be made our enemy, so that we may be unable to escape isolation unless we trust to British 'friendship.'"

"It is the old story," says the New York *Staats-Zeitung*; "it is England's old game: '*Divide et impera.*' In Crete the English prevent the Greeks from obtaining sufficient ascendency to keep order. The Mohammedans who have already left are supplied with money to return. No wonder that Englishmen should create trouble between us and Germany. German interests are predominant in Samoa, therefore it is necessary to create disturbances in the group. It would not do to leave a non-English colony to live in peace." "Let the American commissioner pay attention to the merits of the case," says the Chicago *Staats-Zeitung;* "what England wants is none of his business." The *Volksblatt* hopes it will be a case of the "biter bit," and that Germany and the United States will become better friends than ever.

With regard to the Philippine question the German-American press assumes that, whatever monarchies may do, we have no right to enslave other nations, and that we must defend the principles laid down in so clear, unmistakable, forceful sentences in our Constitution. Moreover, the German-American editor fails to understand where the good things promised the Filipinos in our proclamations are to come from, as we have not got them ourselves. The *Wächter und Anzeiger*, Cleveland, expresses itself to the following effect:

"Who will haul down the flag?" Most likely the man who put the question. The American people will tire of supplying men and money for his whim, even if the men can be got, which is doubtful. Let the Filipinos go. The argument that they can not take care of themselves is shown to be fallacious by the manner in which they do it. Even a hundred thousand men will only needlessly prolong the struggle.

All the German-American papers think that we need not be ashamed to be forced by a brave foe to desist. What we ought to be ashamed of is that we gave way to a fit of jingoism and tried to enslave a people who gave us to understand in the most emphatic manner that our presence was not desired.—*Translations made for* THE LITERARY DIGEST.

TOPICS IN BRIEF.

PERHAPS Captain Coghlan didn't know he was loaded.—*The News, Detroit.*

WHAT'S one man's meat may be another man's canned roast beef.—*Life, New York.*

PEOPLE who have been telling Senator Quay that he would have to take the consequences find him unexpectedly willing to do so.—*The Star, Washington.*

CONTINUOUS PERFORMANCE.—In some States it seems to be the custom that when the legislature adjourns the grand jury convenes.—*The Tribune, New York.*

TIT FOR TATTLE.—It would be interesting to have full reports of all the things Admiral von Diederichs has said over the nuts and wine about America.—*The Star, Washington.*

GOVERNOR GAGE, of California, had adopted Governor Stone's new theory, that United States Senators represent the governors, and not the States.—*The Ledger, Philadelphia.*

FABLE OF THE TAXES.—Once upon a time an American taunted an Englishman:

"How can you endure to be taxed to support your idle nobility?" exclaimed the American, warmly.

Then the American paid $10 a ton for his coal in order that the directors of the trust might procure dukes and things for sons-in-law.

This fable teaches that there are almost as many ways of paying taxes as of dodging the same.—*The Journal, Detroit.*

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LETTERS AND ART.

VERESTCHAGIN, PAINTER OF WAR.

M. VASILI VERESTCHAGIN is acknowledged as the greatest military painter of the nineteenth century, altho the artist himself objects, Mr. Arthur Mee tells us, to having his work in other fields obscured by the fame of his pitilessly realistic war pictures. As a matter of fact, of the hundreds of pictures

M. VASILI VERESTCHAGIN.

he has painted, less than half have anything to do with war. Mr. Mee quotes M. Verestchagin's own words on the subject of war as material for art (*The Strand Magazine*, May):

"'I am not a military painter at all. I paint war scenes because they are very interesting. War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battle-field. That is why war attracts me, as it must always attract artists, and authors too. Every hour war brings something new, something never seen before, something outside the range of ordinary human life; it is the reversal of Christianity, and for the artist, the author, and the philosopher, it must always have a supreme interest. But what a foolish game it is! Here, men are being shot down like cattle; there, Sisters of Mercy are picking them up and trying to heal their wounds. A man no sooner falls than he is taken into the hospital, where men with broken limbs lie in hundreds or thousands; and while gentle women are tenderly caring for them, assuaging their agony, and lessening, as much as they can, their almost unbearable pain, men are falling like rain not far away. What nonsense! How stupid to wound a man to heal his wound again! The savages are the only logical warriors I know. They kill their enemies and eat them.'"

M. Verestchagin paints that whereof he knows. His first taste of war was in 1867, when the Russians sent an army into Central Asia to punish the marauding Turcomans. Verestchagin, then in his twenty-fourth year, accompanied the army as an artist, but was obliged to take part. This he did so effectively that he was awarded the Cross of St. George, the highest military decoration Russia can bestow. When questioned by Mr. Mee as to his first impressions of war, the artist answered:

"The business side of war is, from the soldier's point of view, not so horrible as you may imagine. The horror of it breaks upon you gradually. First one man falls wounded, then another falls dead, and you have not time to reflect. I was horrified to see comrades fall about me, but no sickening feeling came over me as I struck the enemy, tho I killed many men. You know what killing bears and tigers is like—war is just like that. It is for your country, and you think of that; and you remember that you will be rewarded for your valor. Certainly, there is excitement, but not more so, I think, than in common sport. I have never known a soldier who, after killing another man, has asked himself, 'What have I done?' The average soldier, on the other hand, would certainly think himself more worthy of reward if he killed ten men than if he killed two."

To the question, What is the secret of Verestchagin's success as a painter? Mr. Mee would answer: "His love of truth." Because of this love of truth he has brought down upon himself the disapproval of the Roman church in Austria, and has given offense to the military caste. To quote further from Mr. Mee's interview:

"'My great desire as an artist and a man is to paint things as they are. As a child, when I saw anything great and noble, I was anxious to give others the same impression of it as it made upon me. And now, as a man, that desire still prevails. If you ask me, as a man, if I like war, I say No; but, as an artist, I want to give other people the same impression of war as I had when I took part in it. You have seen among my pictures some great mountains in the Caucasus—Kasbeck, for instance. This mountain made a strong impression upon me, and I want my picture to make exactly the same impression upon you.'

"'That is the artist's gift.'

"'Exactly. How I make you feel the same impression on looking at the picture as I felt on looking at the mountain, at the war—there is the secret. That is the test of the artist. . . . . .'

"'But an artist must have imagination?'

"'Certainly. No artist can do without it. You do not suppose my pictures are exactly as I see them? But I don't allow imagination to go very far, so that you do not see where it ends or where it begins. . . . . .

"'I have been told many times that I ought not to paint the awful side of war so vividly. When I first exhibited my pictures in Russia, people would not believe that they were faithful works of art. They were accustomed to see war pictures of a very different kind; a magnificent army in handsome uniform, with banners waving and bands playing as the troops rush down on the enemy, and everything suggestive of victory and peace, and when, instead, they saw men writhing in agony, torn limb from limb, mangled and bleeding—when they saw headless bodies and arms and legs strewn about the field, and dying men crushed by horses falling over them; when they saw their heroes bleeding to death and dying of fever and want, they said: "This is not true; this is not war." They did not like war in all its naked horror. The late Czar was very angry with me for painting war in such frightful colors. He thought the people ought not to know anything of the worst side of fighting. . . . . .

"'Moltke, whom I knew well, came many times to my exhibitions in Berlin, and was delighted with my pictures. . . . But he would not allow the soldiers to come—he gave strict orders to that effect. . . . . .

"'Some of my Russian pictures have been objected to for very curious reasons. Years ago I painted a Russian regiment in retreat, which roused considerable feeling in Russia, where the military men said that Russian soldiers should never show their backs! The feeling was so strong that I burned the painting. That was not the first time, nor the last, that I gave way to public feeling and destroyed an offending picture.'"

M. Verestchagin having quoted a remark of the German Emperor's, that "Pictures like these are our best guaranties against war," Mr. Mee asked the artist if he painted them with that deliberate purpose. The answer was as follows:

"'My only purpose in painting a picture is to show you what I saw myself. I try to show you the truth; what you will see in that truth is your business, not mine. I am not making war against war. I show you war as it is, and leave you to draw your own conclusions. You see what meaning you like in the pictures. I have put no hidden meaning there. It is simply a great fact,

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from which you make what deduction you please. If you are a military man, you will say, on looking at my pictures, "Ah! that is charming; what a glorious time they had!" If you are a civilian you will say, perhaps, "How dreadful it is! Why do men kill men like swine?" But what you say has nothing to do with me. I am satisfied to represent the truth.'"

M. Verestchagin is fifty-six years of age. So great has been his output during forty years of active art production that he was once seriously accused of signing other men's work. In spite of his devotion to painting—he used to work always sixteen hours a day—he has found time to take part in two wars, to travel in nearly every known land, and to write several books.

DOES EDUCATION PRODUCE PESSIMISTS?

DR. W. R. TUTTLE, of Yale University, is inclined to admit that our higher education is producing a race of pessimists. He notes the tendency among college-bred men to stand coldly and critically aloof from all movements toward social betterment, and to consider themselves as mere onlookers in the drama of human suffering. The antidote needed for this form of pessimism, Dr. Tuttle tells us, is enthusiasm. Yet at present, he is forced to admit, enthusiasm too often goes with ignorance or fanaticism. It is the trained man who has unrivaled power for good, if he would but use it. To quote Dr. Tuttle's own words (*The Arena*, March):

"Why is it that men whose reasoning and perceptive powers are so acutely developed are not more impressed by the evils about them? Can it be that there has been an evolution of the intellectual powers at the expense of the feelings? Have all the warm heart-beats been crystallized into cold logical processes? Are we able to find an explanation for this attitude? It seems to the writer that it is due very largely to our system of teaching. Without going into any detailed criticism of that system, this attitude would seem to be due, in a large measure, to the method in which these vital questions are too often treated in the class-room of our colleges and universities. They are apt to be discussed as tho they pertained to the inhabitants of Mars, rather than to that living organism of which we are a part. This method of thought finds ready lodgment in the mind of the student who comes under this influence at a period when he is most inclined to be critical, not to say supercilious. Men come from our universities imbued with a high *laissez-faire* policy. The evils and abuses in society which they see are many of them of long standing, and have apparently become an organic part of society. Nothing short of a revolution can uproot them, they argue, and a revolution always disturbs the order of things, by which they usually mean economic interests. These must not be fettered by sentimental reasoning. Let the struggle for existence have full play, and the inevitable tendency of evil to destroy itself will be accomplished. Such is their thesis.

"This style of thinking too often results in a practical withdrawal from participation in political and moral reforms. Politics appear to them to be a hopeless mass of corruption; moral reform a mixture of sentiment and simplicity in equal proportions. Apparently, the people prefer corrupt administrations to decent ones, and social immorality to tamer qualities. Or, again, when once a reform movement has been put in operation, they see some little jar in the not yet smoothly-running machinery cause it to be thrown out and a return made to the old and vicious methods. Or it may be that they see people clinging with the utmost tenacity to beliefs which have long ago been exploded—in the class-room—so that after a few ineffectual attempts at campaigns of education, our would-be reformer gives up in disgust and retires from the field.

"Such are some of the difficulties under which the educated man labors when he enters the field of practical reform. He soon realizes how slowly the mass of the people really change their ideas and ideals. If moved at all, they are apt to rush after some political Moses who promises to bring about some end which is only a chimera of his overactive brain. One sees politics manipulated by bosses, the most vital interests of the state prostituted to selfish ambition. Wherever one turns he sees the monster Selfishness crowding his way to the front. Is it a wonder that the man of high ideals hesitates to plunge into this turbulent mass of corruption? Is not the tendency toward pessimism very strong?"

As a result of these conditions, Dr. Tuttle says, we too often find the work of reform led by men incompetent and unequipped, while the man who is able to see all sides of the question, and to penetrate to the root of the evil, sits aloof among his books. To the question, "Why should not the men who are capable of seeing the sources of an evil in their true light be also the leaders in their destruction?" Dr. Tuttle answers:

"There is certainly no physical law hindering them. Without doubt it is due largely to the inertness which seems to be almost inseparable from a rationalistic system of thought. Men come to decide all questions by processes of thought in which impulse has no play. Impulse is considered wholly unsound, if not indeed radically vicious. Acuteness of reasoning all too often dulls the edge of our sensibility to injustice and suffering. . . . This cold, dispassionate method of looking at social facts is apt to bring into striking evidence the flaws in any system of social reform, for be it truly said that almost no system of reform is strictly logical. Human conduct and sympathy are not things of set formulas. The father who sees his child in peril instantly rushes to its rescue, thoughtless of the value of his own life to his other loved ones. Plans for practical reform are apt to go straight to the end sought with little thought of logical sequence. There is nothing, however, which so quickly knocks the enthusiasm out of the academic mind as the illogical method. Things must conform to his series of social facts. Meanwhile humanity suffers on."

The great need, Dr. Tuttle repeats, is for enthusiasm. For ages philosophers have spent their energies "in pulling down the institutions which men in their ignorance or selfishness have erected." It is time now, the writer says, that our thinkers should become builders, that our men of education and culture should throw themselves into the midst of social movements with the same energy and persistence that they pursue intellectual ends.

"HAS AMERICA A NATIONAL LITERATURE?"

BROTHER PASCHAL, O.F.M., professor of English literature at St. Bonaventure's College, takes up, in a recent magazine article, the question: Does the literature so far produced within the United States constitute a truly national literature?

Beginning with the year 1640, when the first book was printed in this country, Professor Paschal divides American literature into three periods: the Colonial age, the Revolutionary era, and the present century. After reviewing them all, he concludes that "the story of American literature is merely a chapter added to the history of English letters." Before expressing this opinion, however, Professor Paschal states the differing views of other writers on this subject. He says (in *Donahoe's Magazine*, April):

"This question has recently been treated at length by a continental critic [M. de Wyzewa], whose opinion is interesting. After discussing the subject from several points of view, he reaches the conclusion that altho the literature of the United States can not as yet be called a national literature, it is seeking to become national with a purpose that is continually growing stronger and more conscious. 'There can be no doubt,' he says, 'since this desire has become so widespread, that it will finally be fulfilled. A few men of genius,' he concludes, 'is all that will be requisite to solve the problem.'

"In our own country literary opinion is divided upon this question. Some think that a national literature has already come to pass in the United States. Prof. Brander Matthews may be taken as the exponent of those who hold that Americans have a literature of their own that is worth studying. The distinguished professor of English literature at Columbia goes so far as to assert that from the time of Franklin to our own day the literature of

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the United States has developed freely and spontaneously without submitting to any other influences than that of its own genius. Professor Matthews's views are set forth in his recent work entitled an 'Introduction to the Study of American Literature,' which, tho little more than a school primer, is written to advance the thesis that the great writers of the United States have been American 'through and through,' and that their greatness is the direct result of the national sentiments that they have expressed in their works. 'Literature,' he says, 'is a reflection and a reproduction of life, and as life in the United States is more and more unlike life in Great Britain, American literature must needs become more and more unlike British literature.' Professor Matthews declares that there really is something that constitutes Americanism, and that this Americanism has stamped with its seal our national authors."

While Professor Paschal acknowledges the national note in our literary output, he can not admit that we have as yet a distinctly national literature, nor can he agree with Professor Matthews's statement that our writers do not "seek light outside their own country." He says: "A glance at the evolution of our literature is sufficient to show that our 'national' authors, far from rejecting the literary traditions of England, have made it their aim to adhere to them rather than to depart from them."

Again, he quotes the following words of an English critic, Mr. William Archer, on this vexed question:

"It is quite a common plea with some people that America has not developed a great American literature. If this merely means that in casting off her allegiance to George III. America did not cast off her allegiance to Chaucer, Shakespeare, Milton, Dryden, Addison, Swift, Pope, the reproach, if it be one, must be accepted. If it be a humiliation to American authors to own the traditions and standards established by these men, and thereby to enroll themselves in their immortal fellowship, why, then, it must be owned that they have deliberately incurred that humiliation. One American of vivid originality tried to escape it, and with what result? Simply that Whitman holds a place of his own in the literature of the English language, and has produced at least as much effect in England as in America. If, on the other hand, it be implied that American literature feebly imitates English literature, and fails to present an original and adequate interpretation of American life, no reproach could well be more flagrantly unjust."

Professor Paschal continues:

"American literature, then, is something more than a mere imitation or rather continuation of English literature. When we have arrived at this conclusion, various questions at once suggest themselves: Does American literature differ from English? Should it be expected to differ, and if so, what is the nature of the difference? The answer to these questions would seem to be that up to a certain point our literature does differ from that of England. And it should be expected so to differ. A new country naturally presented new phases of thought. In the realm of fiction especially, various themes have grown up that are not English, and these themes are being treated by American writers in an American manner. The names of George W. Cable, Joel Chandler Harris, Charles Egbert Craddock, and Mary E. Wilkins immediately occur to the mind in this connection. Some few years ago when 'Pembroke' appeared, many critics hailed Miss Wilkins as the great American novelist for whom we are all so eagerly waiting, but already her vogue seems to be declining, and after all Miss Wilkins is but a local writer; her field is the life and character of New England, just as Charles Egbert Craddock's field is the mountaineer life of Eastern Tennessee, as Joel Chandler Harris's is the life of the Georgia negroes and crackers, and George W. Cable's that of the early nineteenth-century creoles of Louisiana. At most, these writers can only be said to have made their section felt in literature. And it seems to us that the sectional diversities manifested by their writings constitute one of the most potent reasons why we can not be said to have a national literature. As one of our best-known critics recently pointed out, it is only when American life has become a unit, when local pride is swallowed up in national pride, that the American soil will be ready to produce the great book. Until then no one can speak for America as Homer spoke for Greece, Dante for Italy, and Shakespeare for England. . . . . .

"It would seem that the specific difference between English and American literature lies in the 'Americanism' which in Mr. Archer's opinion gives our literature its chief value. What are we to understand by that excellent thing we call 'Americanism'? Lowell once defined it as 'that dignity of human nature which consists perhaps in not thinking yourself either better or worse than your neighbor by reason of any artificial distinction.' But this definition is hardly complete, and even Professor Matthews, tho he has written a book to prove the 'Americanism' of our literature, does not make it at all clear what 'Americanism' is. Indeed, he appears to recognize this fact himself, since he admits that 'despite the great difference between the English and Americans it is not easy to declare what that difference may be.'

"At most, then, we may allow that English and American literature are 'two main arms of one majestic trunk.' Whether or not the American branch of this tree will eventually detach itself from the trunk to live its own life is another question. Strictly speaking, no such separation can take place so long as the linguistic unity of the two nations is preserved, since a literature is named not from the soil on which it thrives but from the tongue in which it is written. During the Revolutionary era, it was quite a probability that a new American language might have developed. That nothing of the kind happened is due mainly to the unwillingness of our forefathers to renounce their literary heritage. That literary heritage belongs to us as much as it belonged to them, and we have an equal pride in this glorious possession. And those who, in our day, maintain that an American language, radically different from the English, may still come to pass, have yet to adduce any considerable evidence to support their view. It seems more likely, as Professor Hill points out, that, with increasing facilities of intercourse between England and America, the 'little picturesque differences' now existing in the phraseology of the two countries will become fewer and fewer."

"A POET'S MUSICAL IMPRESSIONS."

IT is well known that Sidney Lanier, "the most important native singer the Southern United States has produced," was possessed of a passion for music almost stronger than his devotion to poetry. His best-known critical work, "The Science of English Verse," is an attempt to prove a close relationship between these two sister arts. It is with distinct interest, then, that we read, in the May *Scribner's Magazine*, a series of extracts from Lanier's letters, from which we gather some sense of the power music possessed for this sensitive nature. In the first letter, speaking of some person not named, Lanier writes:

" . . . She is right to cultivate music, to cling to it; it is the only *reality* left in the world for her, and many another like her. It will revolutionize the world, and that not long hence. Let her study it intensely, give herself to it, enter the very innermost temple and sanctuary of it. . . . The altar-steps are wide enough for all the world, and music inquires not if the worshiper be vestal or stained, nor looks to see what dust of other shrines is upon the knees that bend before her. She is utterly unconscious of aught but love, which pardons all things and receives all natures into the warmth of its bosom."

Again, writing from New York to his wife (April, 1869) he has just come from the "Tempest." Here is an extract from his letter:

"In one interlude between the scenes we had a violin solo, adagio, with soft accompaniment by orchestra. As the fair, tender notes came, they opened, . . . like flower-buds expanding into flowers under the sweet rain of the accompaniment; kind heaven! My head fell on the seat in front, I was utterly weighed down with great loves and great ideas and divine in-flowings and devout out-flowings, and as each note grew and budded and opened, and became a bud again and died into a fresh birth in the next bud-note, *I* also lived these flower-tone lives, and grew and

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expanded and folded back and died and was born again, and partook of the unfathomable mysteries of flowers and tones."

To the same correspondent, after first hearing a Wagnerian "music drama," he writes:

"Ah, how they have belied Wagner! I heard Theodore Thomas's orchestra play his overture to 'Tannhäuser.' The 'Music of the Future' is surely thy music and my music. Each harmony was a chorus of pure aspirations. The sequences flowed along, one after another, as if all the great and noble deeds of time had formed a procession and marched in review before one's *ears*, instead of one's eyes. These 'great and noble deeds' were not deeds of war and statesmanship, but majestic victories of inner struggles of a man. This unbroken march of beautiful-bodied triumphs irresistibly invites the soul of a man to create other processions like it. I would I might lead a so magnificent file of glories into heaven! . . . . . .

"Divine lamentations, far-off blowings of great winds, flutterings of tree and flower leaves, and air troubled with wing-beats of birds or spirits, floatings hither and thither of strange incenses and odors and essences, warm floods of sunlight, cool gleams of moonlight, faint enchantments of twilight, delirious dances, noble marches, processional chants, hymns of joy and of grief. Ah, midst of all these lived I last night, in the first chair next to Theodore Thomas's orchestra."

The following is taken from a letter written from Macon, Ga:

"If the years were an orchestra, to-day would be the calm-passionate, even, intense, quiet, full, ineffable *flute* therein. In this sunshine one is penetrated with flute-tones.

"The passion of the struggling births of a thousand spring-germs mingles itself with the peaceful smile of the heavens and with the tender agitations of the air. It is a mellow *sound*, with a shimmer of *light* trembling through it.

"To-day is a prophecy of the new earth; as . . . music is a prophecy of another life."

KIPLING'S LIFE IN INDIA.

AT a time when all the world is thinking and talking of Rudyard Kipling, and when his "Day's Work" has reached a sale of over eighty thousand copies in America, reminiscences, criticisms, appreciations, and depreciations of the great writer's personality and works are appearing in the periodical press upon every hand. Among the most interesting contributions to our knowledge of Kipling's early life in India is an article in a recent number of *Literature*, written by Mr. E. Kay Robinson, a friend and associate of Kipling, on *The Civil and Military Gazette* of Lahore. Mr. Robinson went out to India in the winter of 1884–85, and soon began to write verses over the initials "K. R." Kipling, who had already become somewhat well known in India through his ballads signed "R. K." was attracted by the similarity of signatures and wrote to Robinson. A friendship soon sprang up, and shortly after Robinson went to Lahore to take the editorship of *The Gazette*:

"My first sight of Kipling was at an uninteresting stage," says Mr. Robinson, "when he was a short, square, dark youth, who unfortunately wore spectacles instead of eyeglasses and had an unlucky eye for color in the selection of his clothes. He had a weakness apparently for brown cloth with just that suggestion of ruddiness or purple in it which makes some browns so curiously conspicuous. The charm of his manner, however, made you forget what he looked like in half a minute. . . . . .

"Among Kipling's early journalistic experiences was his involuntary assumption 'for this occasion only' of the rôle of the fighting editor. He was essentially a man of peace, and would always prefer making an angry man laugh to fighting with him; but one day there called at the office a very furious photographer. What the paper may have said about him or his photographs has been forgotten, but never will those who witnessed it forget the rough-and-tumble all over the floor in which Kipling and he indulged. The libel, or whatever it was, which had infuriated the photographer was not Kipling's work, but the quarrel was forced upon him; and altho he was handicapped by his spectacles and smaller stature he made a very fine draw of it, and then the photographer—who, it may be remarked, was very drunk—was ejected. And Kipling wiped his glasses and buttoned his collar.

"That trick of wiping his spectacles is one which Kipling indulged more frequently than any man I have ever met, for the simple reason that he was always laughing; and when you laugh till you nearly cry your glasses get misty. Kipling, shaking all over with laughter, and wiping his spectacles at the same time with his handkerchief, is the picture which always comes to mind as most characteristic of him in the old days."

With regard to Kipling's oft-noted mastery of special details, Mr. Robinson has this to say:

"Surprise is generally expressed at the mastery possessed by Kipling of the technicalities of so many professions. As a rule, the soldier, sailor, sportsman, engineer, or naturalist will detect the erring hand of the lay writer in almost every paragraph; but the peculiarity of Rudyard Kipling's work is that when it is most technical it appeals most strongly to the admiration of the men with whose craft he deals. They regard the power as an almost uncanny adjunct of his genius. Yet it is, in truth, the result of the most prosaic of all the attributes of genius—namely, the infinite capacity for taking pains. To learn to write as soldiers think, he spent long hours loafing with the genuine article. He watched them at work and at play and at prayer from the points of view of all his confidants—the combatant officer, the doctor, the chaplain, the drill sergeant, and the private himself. With the navy, with every branch of sport, and with natural history he has never wearied in seeking to learn all that man may learn at first hand, or the very best second hand, at any rate. Hence he can write of Esquimaux as tho he had lived for years among them, and of the jungle beasts in the very accents of the jungle. But most wonderful was his insight into the strangely mixed manners of life and thought of the natives of India. He knew them all through their horizontal divisions of rank and their vertical sections of caste; their ramifications of race and blood; their antagonisms and blendings of creed; and their hereditary strains of calling or handicraft. Show him a native, and he would tell you his rank, caste, race, origin, habitat, creed, and calling. He would speak to the man in his own fashion, using familiar, homely figures, which brightened the other's surprised eyes with recognition of brotherhood and opened a straight way into his confidence. In two minutes the man—perhaps a wild hawk from the Afghan hills—would be pouring out into the ear of this sahib, with heaven-sent knowledge and sympathy, the weird tale of the blood-feud and litigation, the border fray, and the usurer's iniquity, which had driven him so far afield as Lahore from Bajaur. To Kipling even the most suspected and suspicious of classes, the religious mendicants, would open their mouths freely.

"By the road, thick with the dust of camels and thousands of cattle and goats, which winds from Lahore Fort to the River Ravi, there are walled caravanserais the distant smell of which more than suffices for most of the Europeans who pass; but sitting with the travelers in the reeking inside Kipling heard weird tales and gathered much knowledge. Under a spreading peepul tree overhanging a well by the same road squatted daily a ring of almost naked fakirs, smeared with ashes, who scowled at the European driving by; but for Kipling there was, when he wished it, an opening in the squatting circle and much to be learned from the unsavory talkers. That is how Kipling's finished word-pictures take the lifelike aspect of instantaneous photographs. When, moreover, any man acquired a reputation for special skill in his calling, to him Kipling always went for knowledge. From men like Warburton of the police, J. R. Bell of the civil engineers, Mahoney of the medical, Henderson of the secret service, and others—mostly dead now—he learned the secrets of life and work and crime on the large and often lurid scale that fits the coloring of an Eastern canvas."

Photography as a Fine Art.—Mr. H. P. Robinson, writing in *The Magazine of Art* for May, in answer to the question "Is photography among the fine arts?" makes some statements which are likely to surprise the laity. He says:

"A great photograph may present more difficulties of execution

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than a painting, but the potentialities are there. We want only more of those who can add the qualifications for any art to the materials of photography, and they are gradually becoming more numerous, tho still scarce. Whatever it might have been formerly, photography need now be no more a mechanical art than painting; the materials are to be bought, ready for use, for both arts, and are no more complicated in the one than the other, and the technics of both should be perfectly mastered before serious work is begun. The two kinds of art are there for both artists, and I have no hesitation in adding that the last thing for use in the first fifteen years of a photographer's artistic training is a camera. His knowledge of art before he begins to practise photography should be equal to those who call themselves artists because they use paint, either with or without art."

PALGRAVE AND HIS FRIENDS.

FRANCIS TURNER PALGRAVE, whose death occurred a little more than a year ago, deserves to be remembered as the compiler of "The Golden Treasury," the most famous and most popular anthology in the English language. Altho the critics have discovered conspicuous limitations in the range of his sympathy, and in his literary judgment, it may reasonably be claimed that Palgrave has had a more widespread influence toward creating a pure taste in literature than any other critic or anthologist.

The publication of Palgrave's life and journals, by his daughter, Miss Gwenllian Palgrave, reveals a quiet, uneventful life devoted to scholarly pursuits. Two points in his career stand out with special significance. The first of these was his meeting with Alfred Tennyson in 1849. Out of this meeting grew a long and intimate friendship. *The Saturday Review* (London) speaks of this friendship as follows:

"For the next forty-three years the worship of Tennyson continued to be the central fact in Palgrave's life, and he will be remembered in literary history as a satellite of that luminary. It is safe, and it is not ungenerous, to say that if Palgrave had never met Tennyson, his own name would be practically unknown today. Palgrave's earliest comment on Tennyson, written on the evening when he saw him first (March 31, 1849) is interesting. They walked away from Brookfield's together; 'he [Tennyson] very open and friendly: a noble, solid mind, having the look of one who has suffered greatly—strength and sensitiveness blended.'

"Constant commerce with the mind of Tennyson greatly intensified and concentrated Palgrave's taste in poetry. It was discovered the other day, when Lord Tennyson published his father's life, that the late laureate was one of the most original and most penetrating critics of verse who have ever lived. His dicta—unhappily but few of them have been recorded—were of quite remarkable freshness, and no less true than new. Frank Palgrave, equipped with all that learning and reflection could supply, and with considerable native sensitiveness, was exposed to the impact of Tennyson's bright, un-academic conversation, as full of native suggestiveness as Palgrave's was of acquired cultivation. The result was a critical ecstacy, and under the shelter of Tennyson Palgrave became an admirable critic."

According to the same paper, the failure of Palgrave's "Second Series of the Golden Treasury," which dealt with contemporary writers, was not wholly due to the reduced power of the author:

"It could not, at any time, have been in his hands a success, for it appealed to the weakest side of his nature. Palgrave was constitutionally incapacitated from discovery. He had no faith in anything to which he had not all his life been accustomed. The curious reader of his biography will not fail to notice, altho the piety of his daughter strives to conceal it, that he was wholly without sympathy for talent which moved along paths not familiar to himself. His tastes in 1897 were exactly what they had been in 1867. For the last thirty years of his life not one new star swept into his ken. The movements of literature and art were unobserved by him, or observed only with a shudder of reprobation. To the close of Palgrave's life as a critic Swinburne is a dangerous young man, and Leighton must be very careful not to do rash things. That since Leighton and Swinburne the world had possessed any esthetic history never dawned upon Palgrave's intelligence. In consequence a more antiquated, a more fossil appearance than he presented at Oxford during the years of his professorship could hardly be conceived. He lectured there, like the wind in a hollow tree, with a voice, pure indeed, and exquisitely accomplished, but entirely out of sympathy with the age. It is difficult to see how he can continue to attract attention as the world and life sweep on, and yet if the compiler of the original 'Golden Treasury' is forgotten, an injustice will be done to a man who permanently added to the intellectual and imaginative well-being of the race. Not as a poet, hardly as a critic, can Palgrave hope to be remembered; but, in spite of his final fiasco, he ought to remain in memory as our best anthologist."

The second significant point in Palgrave's life was the publication, in his thirty-seventh year (1861), of the "Golden Treasury." This was the crowning event of his career.

We learn from his daughter's volume that Mr. Palgrave, throughout his life, took extreme delight in the company of little children; that it was his daily practise to read the best poetry, either to himself, or aloud; and that the fervor of his religious convictions increased with advancing years. Altho Palgrave was always writing verse, he can not be said to have achieved any place among poets. His genius was not creative. As a reviewer says: "It was the pathos of his career that he would never admit this, that all through his life he was vainly battering at the wicket-gate."

Palgrave's journals contain many passages of literary interest. In the following, for instance, we have his critical estimation of Sir Walter Scott:

"In the evening I am reading 'The Bride of Lammermoor.' This seems to me to stand above all other novels, like a play by Shakespeare above all other plays. Indeed, in astonishing truthfulness and variety, in creation of character, in power and pathos, I can not see how this, at least, is inferior to Shakespeare.

"Mr. Gladstone shone in his most fascinating way, and we discussed Scott, placed by him, as by me, next to Shakespeare in our inventive literature. He ranked highest 'The Bride of Lammermoor,' and next to that 'Kenilworth.'"

Elsewhere he quotes Tennyson to the effect that John Keats, had his life been spared, "would have proved our greatest in poetry since Milton." After reading "The Ring and the Book" Palgrave admits Browning's amazing power and subtlety, but writes, "Tennyson seems to me ten times the greater poet, and ten times the wider and deeper thinker."

Brunetière on Tolstoy's New Novel.—The latest novel of Count Tolstoy, now being published serially in Russian, English, French, and other periodicals under the title (in England and America) "The Awakening," was offered to the *Revue des Deux Mondes*, it appears, and declined by its editor, Ferdinand Brunetière, the critic and academician. In an interview with the correspondent of the St. Petersburg *Novoye Vremya* he thus spoke of the work and his objections thereto:

"Of course, I recognize in it a true *chef d'œuvre*, equal to 'The Kreutzer Sonata' and even to 'Anna Karenina.' But I could not publish it in the *Revue*. We can not treat such subjects, however noble the purpose and tendency. Think of the plot. A student forms an illicit connection with a chambermaid. She is deserted, and drifts into a house of ill-fame. The life and scenes of the place are realistically depicted. In the end, the woman is spiritually regenerated. She abandons the life of shame and vice and finds happiness in the love of a pure man. . . . This is the habitual subject of Russian novelists. There is here an idealization of sin and suffering. And the more degraded and filthy the surroundings, the more powerful is the literary treatment."

Brunetière added that the exalted character of the informing idea can not excuse the selection of a theme so offensive.—*Translation made for* THE LITERARY DIGEST.

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SCIENCE AND INVENTION.

CHEMISTRY'S IMITATIONS OF NATURE.

THE recent remarkable success of organic chemistry in duplicating many substances once obtainable only from plants or the bodies of animals is reviewed in *La Science Française* (March 31) by Dr. Hesse, most of whose article we translate below. He says:

"Man utilizes numerous substances obtained from plants and animals, either for nourishment or for clothing. Since the development of organic chemistry, it has been asked whether it would not be possible to make these natural products, or their equivalents, artificially, which would enable us to get them cheaper and in greater quantity.

"The ideal of the modern chemist is, in fact, to produce in his laboratory all that nature furnishes. It is perhaps only a dream, . . . but it is none the less true that we may go much further in this direction, seeing how far we have gone already.

"It is evident that no one pretends that we shall ever be able to dispense entirely with nature. For instance, the basal substance indispensable for the preparation of coloring matters is coal-tar. Now coal-tar can be obtained only by the distillation of coal, and will never be made in any other way.

"At the beginning of this century the synthesis of bodies found in nature was still something unheard of. The first substance obtained by a purely synthetic process was urea, discovered by Woehler in 1828. . . . Since this time the number of organic substances that can be prepared by artificial synthesis has been considerably enlarged. Nevertheless, the chemists of the future have yet much to look forward to.

"Very often the synthetic production of a substance was not possible because its chemical composition was unknown. It was necessary then, in the first place, to understand this composition scientifically. Now, in the course of investigations undertaken with this aim, it often happened that in the natural substances analyzed certain other substances were found that had already been prepared in laboratories, as, for instance, trigonellin, an alkaloid found in the seeds of the *trigonella.*

"The alkaloids are vegetable principles, of the nature of bases, that give their specific virtues to the plants that yield them. Some are of inestimable value in medicine, because of their curative qualities. This is the case with cocain, digitalin, quinin, strychnin, morphin, etc. The molecules of these substances are all extremely complicated. We have succeeded in establishing the composition of atropin, cocain, and morphin, but we are not yet definitely sure of the composition of the other alkaloids.

"Up to the present time we have been able to prepare artificially only four alkaloids. Nevertheless, none of these synthetic preparations has any real value in practise, for unfortunately the greater part of the alkaloids that have been experimented with have resisted our attempts. Neither quinin nor cocain can be obtained otherwise than by direct extraction from the plants in which they are found. They can be replaced more or less successfully with other products, but in tropical countries quinin remains the only effective remedy against malaria, just as cocain is still the best local anesthetic, in spite of all the inventions and discoveries.

"In the fabrication of coloring matters and of perfumes, chemistry has been more fortunate. Relatively few dye-stuffs are furnished by plants . . .; on the other hand, organic chemistry has already furnished us with thousands of coloring matters, running from tender rose-color or yellow to ebony black. In general, these coloring matters are not found in nature; there are only a few exceptions, such as alizarin and indigo. Alizarin, which was once extracted from the root of *Rubia tinctorium,* is now prepared exclusively by chemical synthesis. Everybody knows its brilliant red hue. As to indigo, about ten methods of making it are known, but only one is used industrially. It was not till 1897 that chemists really succeeded in preparing artificial indigo that could compete with the natural article. The interested manufacturers made unheard-of efforts and spent vast sums to attain this result.

"Similar success has been achieved with perfumes. We have r epared by synthesis several of the perfumes of flowers; for instance, cumarin, whose sweet odor we find in the lily-of-the-valley; heliotropin; ionon, which has the intense odor of violets; and last, but not least, artificial musk. . . . . .

"There are also a quantity of other natural products that are prepared in the laboratory, such as hydroquinon, different phenols, gallic, salicylic, citric, tartaric, and other acids, benzoic aldehyd (found in the essence of bitter almonds), etc.

"We have spoken so far only of substances that are luxuries rather than necessities. As to the latter, science has multiplied her efforts to supplant nature in their manufacture. We should add that in this direction she has not much more than made a beginning.

"It is well known that diabetic persons must abstain from hydrocarbons, so chemists have discovered substances that are five times as sweet as sugar, such as saccharin and other substitutes for the sugar-cane.

"In the same way we can prepare other substances currently used for food; for instance, caffein and theobromin. Our housekeepers also prefer artificial vanilla to the natural product, especially because it is cheaper. On the other hand, they can not replace tea by a solution of theobromin, which would be too expensive. As for margarin, we can not call this substitute for butter a product of synthesis, since in its manufacture a certain quantity of natural products are used, notably suet.

"In the series of albuminoids, almost nothing has been done in the way of synthetic production. Foodstuffs of this nature, which are met with in commerce under different names—for instance, somatose, or the preparations of casein—are not foods made by chemical synthesis; they are only albuminoid substances extracted from beef or white of egg, altho they have incontestable nutritive value.

"In the present state of science it is not very probable that we shall succeed in producing synthetically the albuminoid substances. These bodies appear to have frightfully complex molecules. Thus, Stohmann and Langbein have proved that crystallized albumin has the formula $C_{720}H_{1134}N_{218}S_5O_{248}$!

"These figures do not encourage chemists to make investigations in this direction.

"In reality, chemical synthesis has succeeded best in the series of carbon compounds, especially substances from living organisms, such as uric acid, guanin, creatin, and numerous other derivatives of urea, which it is easy to reproduce synthetically.

"In the organs of animals these bodies result from the decomposition of the food. The last discoveries made in this line are thus of great importance for the knowledge of the assimilation of foods. If these discoveries continue as they have begun, science will soon be able to explain completely the mysterious phenomena of nutrition and the mechanism of life."—*Translation made for* THE LITERARY DIGEST.

DISEASE FROM PET ANIMALS.

WE are warned by *The Medical News* in a leading editorial (April 15) that disease is often communicated to human beings by their animal pets. More than ten per cent. of canaries and other captive birds die of tuberculosis, and most of the monkeys in captivity succumb to the same disease, so that a child's visit to the monkey-house in a zoological garden may be a source of infection. Recent examination of dogs shows that of these animals, which have been regarded as very refractory to this disease, fully half are subject to it in a greater or less degree. To quote further:

"Parrots are known to be peculiarly susceptible to a disease so peculiar to themselves that it is called from the Greek word for parrot, psittacosis. A number of fatal cases in human beings of what was at first supposed to be a malignant influenzal pneumonia were in Paris traced to the bacillus at present thought to be causative of the parrot disease. A certain proportion of parrots are known to die from tuberculosis. Cats are known sometimes to have tuberculosis, and that they have in many cases been carriers of diphtheria and other of the ordinary infections directly and indirectly is more than suspected.

"These would seem to be the facts in the matter. They are, perhaps, not enough to justify a crusade, on sanitary grounds, against the keeping of pet animals. Pet animals are, however

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the fad of the day. They are multiplying more and more, and it does not seem unreasonable nor is it dictated by any desire to produce a sensation that we should demand of their owners great care in the matter of detecting the first signs of disease in them, and then so guarding them as to prevent their being a source of contagion to the human. Especially does this warning seem necessary with regard to children. With them the animals play more freely, and readier opportunities for infection are given. Moreover, growing children are less resistive to disease, and they present excellent cultural opportunities for microorganismal growth when once implantation has taken place. The older and better-informed people may take foolish risks if they will; there should be no such option in the case of children."

COLOR-PHOTOGRAPHY UP TO DATE.

WE have noticed progress in color-photography from time to time, and we now translate from *Cosmos* (April 8) an interesting critical review of the subject by M. G. H. Niewenglowski. His conclusion is that real direct color-photography, tho it has been accomplished, is not yet on a practical footing, and that we have most to hope at present from the so-called indirect processes, which are not really color-photography at all. He says:

"Color-photography is the order of the day. Since last year numerous exhibitions of photographs in color have been announced; among them, we mention specially that which was recently held on the Boulevard des Italiens by the Messrs. Lumière, of Lyons.

"It is a favorable moment, therefore, to pass in rapid review some of the different processes for reproducing objects photographically in their natural colors, to compare these processes, and to inquire what their future may be.

"The methods of color-photography are either direct or indirect. The first are those that enable us to obtain at once, by a direct process, a proof in color.

"A large number of direct processes in color-photography are related to the method known as 'the destruction of colors,' due to Charles Cros, who described it in the *Moniteur de la Photographie* (1881, p. 67) under the name of 'immediate polychromy.'"

This process, in brief, consists in using on the plate three substances, of the three primary colors and of such composition that they are chemically altered and lose their color by the absorption of light. Each color thus passes freely through the layer or layers corresponding to it and decolorizes the others; and hence, after exposure only those colors are left on the plate that reproduce exactly the hues of the image focused upon it. The substances used by Cros were collodion colored red with carthamin, gelatin tinted blue with phyllocyanin, and collodion colored yellow with curcuma, but his pictures could not be fixed and disappeared when exposed to light. The process has been improved by Wiener, Vallot, the Lumières, and others. M. Niewenglowski says of it:

"The principal difficulties met with in the study of this process have to do with the choice of coloring matters (which not only must have proper tints, corresponding respectively to the three fundamental colors, but must have the same degree of sensibility) and with the operation of fixing, which has never yet been perfected. . . . In fact, it seems that these methods give as yet decidedly incomplete results.

"Of quite another kind are the colored photochromes obtained in 1848 by Edmond Becquerel, whose researches have been repeated and completed by Niepce de Saint Victor. As a sensitive surface he employed a plate of silver superficially chloridized either by electrolysis or by chemical reaction. But these colored images could not be fixed and the theory of their formation was not well understood.

"It is to Prof. Gabriel Lippmann that fell in 1891 the honor of showing the true theory of the phenomenon and of finding how the colors could be fixed; and he finally gives the elegant solution of the problem of color photography that has made him famous. . . . In Lippmann's process, as in that of Becquerel, the image is formed of a series of little layers of silver of variable distances, according to the color. But if we try to fix Becquerel's images with hyposulfite of soda, the parts of the layer included between the leaves of silver, being formed of silver chlorid, are dissolved out and . . . all coloration disappears.

"In Lippmann's process, on the contrary, the sensitive salt is held in a transparent mass of albumen, gelatin, or collodion, on which the hyposulfite has no action. . . . . .

"Many operators have tried to repeat the experiments of the learned professor of the Sorbonne, but . . . there exist at present only two or three dozen good interferential photographs. The delicacy of the lamellar structure of the image is such that a very slight variation of the conditions of the experiment suffices to falsify its results. Thus the Lumière brothers, who have certainly studied interferential chromophotography more conscientiously, from a practical standpoint, than any one else, have not been able to get identical proofs 'even by operating with as exactly equal weights of the substance as can be obtained with the most perfect balances and measuring instruments, by performing the successive operations at exactly equal intervals of time, and by operating in as identical conditions as possible of temperature, moisture, etc.'

"Lippmann's method—altho it is that which has given the finest, most complete, and most faithful results—presents another inconvenient feature; it does not enable proofs to be easily multiplied; a separate pose must be made before the camera for every picture, as in the days of the daguerreotype.

"It is not necessary to believe, however, that this is a drawback. I am inclined to the opinion of M. Louis Ducos du Hauron, who says: 'If multiplicity has its advantages, rarity has its own also. Ask the happy owner of a canvas signed by a great artist, whether he would like to have replicas distributed generally, and you may be sure of his answer. The Almighty, doubtless, causes the rose, the queen of flowers, to bloom in profusion, but He has kept the diamond in a solitude that gives it prestige.'

"We now come to the indirect processes of color-photography, which all depend on the method indicated independently in 1869 by Charles Cros and Ducos du Hauron . . ., whose work is not generally known. This method is based on the fact that by mixtures of three primary colors in variable proportions, all natural tints may be reproduced. Says Ducos du Hauron:

"'If we decompose the apparently homogeneous picture offered to us by nature into three distinct pictures, one red, one yellow, and one blue, and if from each of these we obtain a separate photographic image in its special color, we may then by the combination of the three get an exact representation of nature in proper tints.'"

The analysis of the landscape or object to be photographed is effected by taking photographs of it through colored glass, so arranged that in each of three pictures all rays but those of a primary color are strained out. The synthesis of the three resulting pictures has been accomplished in two different ways by different inventors. In one, called by the author "addition of light," the three are illumined each by its proper color and viewed together, either by an optical arrangement or by superposing them on a screen by magic-lantern. In the other, by "subtraction of light," the three negatives are so printed on thin films that when these are superposed the picture appears in natural colors by their combination, being viewed as a transparency. Says M. Niewenglowski:

"One of the great advantages of the indirect process is that proofs can be printed by photo-mechanical processes and thus used for book-illustration. The colors may be superposed or juxtaposed. In the former case the choice of inks is difficult, for at least two of them must be transparent. So generally the pigments are juxtaposed, usually by photocollography, which produces grained images. For a long time these three-color printing processes have been in great favor abroad, and English and American journals used them for color-illustration. They have only recently been used in France. . . . . .

"The inconvenient feature of indirect polychromy is the necessity of taking three negatives, which takes up time; the one taken through red glass requires a very long exposure. . . . A proposed simplification is the employment of mirrors, enabling us to

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obtain three negatives from a single pose. The images obtained thus, however, do not correspond so exactly as those obtained with an ordinary apparatus; the same is true of the three-lens camera which has also been used.

"Another method, proposed by John Joly, of Dublin, three years ago, is really only a repetition of one published in 1869 by Ducos du Hauron. It consists in getting the three negatives on a single sensitive surface. Against the sensitive plate is placed a sheet of glass covered with fine parallel lines traced in transparent pigments, and alternately of the three primary colors. If a transparent proof on glass of the negative thus obtained be covered with a screen identical with that which was used in getting the negative, a faithful reproduction in natural color will be obtained. The colors of the original are quite faithfully rendered by this process; but if, for instance, the object has a somewhat large expanse of one color, say blue, it is easy to see that on the final proof the corresponding part of the picture will be represented by one third blue lines and two thirds black; besides this, the objects seem to be viewed through a grille, which gives them a disagreeable appearance.

"We conclude that, of all processes of color-photography proposed hitherto, the elegant interferential method of Lippmann is the only one that gives an absolutely faithful and irreproachable reproduction of the original colors; the indirect three-color methods can give only an approximate solution of the problem. But approximation may be sufficient in practise, as the magnificent specimens shown by the Lumière brothers prove; this method has the great advantage of being commercially practicable."—*Translation made for* THE LITERARY DIGEST.

THE STABILITY OF THE BICYCLE.

THE mechanical conditions that govern the stability of a bicycle have of course long been understood in a general way. It was the old idea that a cycle remains upright for the same reason that a hoop, rolling down hill, does so. Mathematical analysis, however, shows that altho the rotation of the wheels does tend to keep the wheel from falling, its influence is so slight, when the cycle is moving at ordinary speed, that it can scarcely be detected. A cycle with its front wheel fastened will not roll down grade upright, as a hoop will. In order to get down safely it must bear a rider who can turn its front wheel. This steering by the front wheel has been supposed to be the only determining feature, but the position of the body has also a great deal to do with stability. In a recent mathematical investigation—probably the first exhaustive one, strange to say—F. J. W. Whipple, of Trinity College, Cambridge, England, finds that the influence of these two things varies according to the speed. Says *Nature* (London, March 30), in a notice of Mr. Whipple's paper, which appeared originally in *The Quarterly Journal of Pure and Applied Mathematics*:

"One of the most interesting points which had to be worked out was the condition that a machine could be ridden without holding the handles. Mr. Whipple finds that there are four critical velocities connected with the stability of the motion, which he calls V_1 V_2, V_3, and V_4. For velocities greater than V_1 the motion is unstable, but may be rendered stable by a rider who turns the first wheel toward the side on which he is falling, or moves his body away from that side. The force he has to exert in the former operation is comparatively great, whereas the distance he has to move his body in the latter case is small. For velocities between V_1 and V_2 the motion is stable, even when the rider does not move his body and makes no use of the handles. For velocities less than V_2 the motion without hands is unstable, but between V_2 and V_3 it is stable for a rider who moves his body through a very small distance in the same direction as the fall is carrying him. This distance is about one twentieth of the distance he is moved by the swaying of the machine. For velocities between V_2 and V_4 the motion is stable for a rider who keeps the motion of the handles as small as possible. For velocities below V_4 a rider who combines the two methods, using both his weight and his hands, may be successful. The balance for such low velocities is not automatic, but is a feat which requires conscious attention. Mr. Whipple, considering a typical machine, obtains the following values in miles per hour: $V_1 = 12.2$, $V_2 = 10.4$, $V_3 = 8.5$, $V_4 = 7.4$. He considers that practically V_2 is the most important factor in determining the ease of riding, but unfortunately its calculation for any given machine is not easy. In connection with the effects of spinning friction, it is pointed out that a well-inflated tire is conducive to stability."

FILL YOUR ELECTRIC LAMPS AT HOME.

THE disadvantage of the portable storage-battery electric lamps that are becoming popular is that the battery must be taken to a store to be replaced at intervals. Now a genius has devised a means of charging lamps of this type, or at least a special make of such lamps, by connection with the socket of an ordinary incandescent light. To quote a description given in *The Electrical Review*:

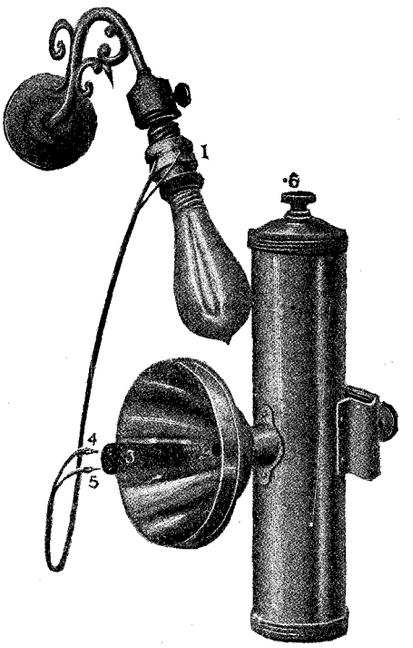
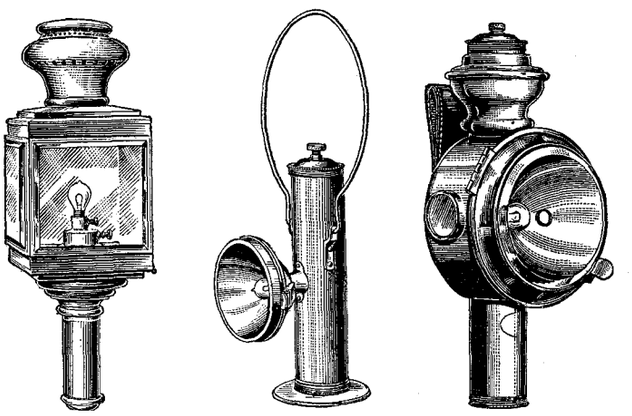


FIG. 1.—RECHARGING OUTFIT FOR PORTABLE STORAGE BATTERY LAMPS.

"The outfit consists of a current tap socket, marked No. 1 in the illustration; a battery-charging tap, No. 3; a recharging wire, Nos. 4 and 5, and a small booklet of litmus paper. The method of recharging is to remove, from an ordinary Edison circuit, an incandescent lamp and put the current tap in place, replacing the lamp; remove the small incandescent bulb from the lamp reflector, and put in place the battery-charging tap. When the current has been turned on, the end of wire that discolors the moistened litmus paper indicates the negative pole, and must be inserted in the hole marked in tap and the other end in hole marked X. If the proper connections have been made, the large incandescent lamp will light, and the recharging of the battery commences, which, in order to obtain a full charge, should be continued for four hours. A full charge in the battery should give from eight to twelve hours' service.



FIGS. 2, 3 AND 4.—EXAMPLES OF PORTABLE STORAGE BATTERY LAMPS.

"We reproduce herewith, from *The Review*, illustrations of three new styles of these lamps."

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WIRELESS TELEGRAPHY AND INSULAR PREJUDICE.

THERE is a very general tendency among English scientific men to treat Signor Marconi's system of wireless telegraphy with indifference and to prefer to it other systems invented as well as developed in Great Britain. One English professor, however, speaks a good word for it. Prof. J. A. Fleming, in a recent letter to *The Times*, London, which has been quoted in all the electrical journals, says, speaking of the Italian's recent success in signaling to France:

"Within the last few days various scientific men have been invited to give the public the guidance of their opinions on the novelty and utility of these demonstrations. These criticisms for the most part have not been of a very helpful character. The general public are not much concerned with questions of priority or with the claims or suggestions of rival experimentalists, but they are interested in ascertaining the serious possibilities of that which has been actually achieved. . . . . .

"I can not help thinking that the time has arrived for a little more generous appreciation by his scientific contemporaries of the fact that Signor Marconi has by minute attention to detail, and by the important addition of the long vertical air wire, translated one method of space telegraphy out of uncertain delicate laboratory experiments and placed it on the same footing as regards certainty of action and ease of manipulation, so far as present results show, as any of the other methods of electric communication employing a continuous wire between the two places. This is no small achievement. The apparatus, moreover, is ridiculously simple and not costly. With the exception of the flagstaff and 150 feet of vertical wire at each end, he can place on a small kitchen table the appliances, costing not more than £100 in all, for communicating across 30 or even 100 miles of channel. With the same simple means he has placed a lightship on the Goodwins in instant communication, day and night, with the South Foreland lighthouse. A touch on a key on board the lightship suffices to ring an electric bell in the room at South Foreland 12 miles away, with the same ease and certainty with which one can summon the servant to one's bedroom at a hotel. An attendant now sleeps hard by the instruments at South Foreland. If at any moment he is awakened by the bell rung from the lightship, he is able to ring up in return the Ramsgate life-boat, and, if need be, direct it to the spot where its services are required, within a few seconds of the arrival of the call for help. In the presence of the enormous practical importance of this feat alone, and of the certainty with which communication can now be established between ship and shore without costly cable or wire, the scientific criticisms which have been launched by other inventors against Signor Marconi's methods have failed altogether in their appreciation of the practical significance of the results he has brought about.

"The public, however, are not in the least interested in learning the exact meed of merit to be apportioned to various investigators in the upbuilding of this result. They do, however, want to know whether the new method of communication across the Channel established by the expenditure of a few hundred pounds will take the place to any considerable extent of submarine cables which have cost many thousands of pounds to lay and equip. . . . To appreciate the necessary or present limitations of the method, it is requisite to explain that each vertical wire or rod connected to a Marconi receiving or sending apparatus has a certain 'sphere of influence.' Signor Marconi has proved by experiment up to certain limits that the distance to which effective signaling extends varies as the square of the height of the rod. A wire 20 feet high carries the effective signal one mile, 40 feet high four miles, 80 feet sixteen miles, and so on. Up to the present time he has not yet discovered any method of shielding any particular rod so as to render it responsive only to signals coming from one station and not from all others within its sphere of influence. . . . But this offers no difficulty. In an ordinary electric-bell system in a hotel the servant recognizes the room from which the signal comes by means of a simple apparatus called an indicator, and a very similar arrangement can be applied to distinguish the origin of an ether-wave signal when several instruments are at work in a common region. . . . . .

"Up to the present time none of the their systems of wireless telegraphy employing electric or magnetic agencies have been able to accomplish the same results over equal distances. Without denying that much remains yet to be attained, or that the same may not be effected in other ways, it is impossible for any one to witness the South Foreland and Boulogne experiments without coming to the conclusion that neither captious criticism nor official lethargy should stand in the way of additional opportunities being afforded for a farther extension of practical experiments. Wireless telegraphy will not take the place of telegraphy with wires. Each has a special field of operations of its own, but the public have a right to ask that the fullest advantage shall be taken of that particular service which ether-wave telegraphy can now render in promoting the greater safety of those at sea, and that, in view of our enormous maritime interests, this country shall not permit itself to be outraced by others in the peaceful contest to apply the outcome of scientific investigations and discoveries in every possible direction to the service of those who are obliged to face the perils of the sea. If scientific research has forged a fresh weapon with which in turn to fight nature, 'red in tooth and claw,' all other questions fade into insignificance in comparison with the inquiry how we can take the utmost advantage of this addition to our resources."

THE PLACE OF BACTERIA IN THE CYCLE OF LIFE.

C. B. SPITZER tells us that the bacterium forms an important link in the chain through which nutritive matter circulates as it passes from the inorganic world to the plant and then to the animal and back again. Says Mr. Spitzer (in *The Yale Scientific Magazine* for April):

"Bacteria . . . are of the utmost importance merely as scavengers. Certain kinds have the power of breaking down the complex compounds which make up the animal and plant tissues into their simple components. This process is known as decomposition or decay; and with a single exception (in the case of the hard, woody structure of some plants, the first part of the change is caused by molds) is entirely caused by the activities of these same bacteria. Were it not for this most necessary removal of dead matter, the whole surface of the earth would become covered, in the course of time, with the remains of dead plants and animals, undergoing hardly any change.

"But it is not to their activity as mere scavengers that bacteria owe the vital importance which they possess. This is due to their power of producing chemical changes which have a great and far-reaching effect."

To understand this power we must remember what the chemical structure of living matter is. The cells of green plants, the author reminds us, are able to build up protoplasm from carbonic acid, water, nitrates, and other simple compounds, obtaining the carbonic acid from the air and the rest from the soil. The proteids, starches, and fats thus made by plants form the food of animals, in whose bodies they are altered into more complex substances, such as albumens, sugars, etc. As tissues composed of these grow old and break down they split up into carbonic acid, water, and ammonia, which are excreted. The two former are returned to the air to be absorbed by plants, thus completing the circle, but the ammonia is not yet in shape to be so used. A similar decomposition occurs after death. To change the ammonia and similar compounds into the form of nitrates, in which form only can they be assimilated by plants, the action of bacteria is necessary. Says the author:

"It is here that another class of bacteria come into play as oxidizers. These so-called nitrifying bacteria supply oxygen to the ammonia and nitrites, changing them into nitrates or nitric acid. As such they can be absorbed by the roots of plants and, entering the vegetable tissues, proceed once more around the endless food cycle.

"But still the circle is incomplete. In the decomposition of nitrogenous matter, part of the nitrogen escapes into the air as pure nitrogen. Inasmuch as plants are unable to make any use of pure nitrogen, there would be here a waste which would constantly diminish the supply of nitrogen available for plant growth.

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Moreover, the constant draining of the land by streams washes away the nitrogenous salts on the surface and conveys them to the ocean where they are lost to the soil.

"To offset this steady diminution of nitrogen supply, the bacteria again come to our aid. There are certain species of bacteria which live on soil free from vegetable growth as in certain deserts. By their activity, they form nitrogenous compounds by extracting the nitrogen from the soil. This is the origin of the nitrate deposits in South America. Another kind of bacteria grow upon the roots of leguminous plants, and by this means in some unknown way furnish them with the power of extracting part of the nitrogen from the air.

"Now the circle is complete. Beginning with the mineral ingredients in the soil, these are assimilated by plants, from there they circulate to the animal, from the animal to the bacterium, and from the bacterium back to the plant again. If a part of the nitrogen is dissipated into the air, its loss is made good through the agency of bacteria life. And so the food material of animals and plants continues in this never-ceasing circulation."

The "American Invasion of England."—"The importation into this country [Great Britain] of American automatic machine tools, already taking place on an extensive scale, so far from slackening, is likely to be growing steadily for some time in the future," says *Industries and Iron*, London. "It can not be said that this is occasioned by any considerable increase in the present demand. But the demand in this country for this class of machinery is one that is, if not created, at least very largely influenced by its manufacturers and the efforts they make to place the merits of their specialties clearly and attractively before prospective purchasers. The great success which has been attained by the firms in America who have given some attention to pushing an English trade has attracted, as sooner or later it was bound to do, the emulation of others, with the consequence that we may confidently look forward to a greatly enhanced influx of the special class of tools which the exigencies of advanced American manufacture have been the means of bringing into existence."

Of the same "invasion" of Britain by American machinery a New York paper, *The American Machinist*, says: "As the things imported from America are used in British industries, it is a little difficult to see just how the invasion can be disastrous to those industries or how ruin can result from it. Locomotives, for instance, are good things for industries—in fact, absolutely necessary to their continuance and development. If they can be bought here for considerably less money than at home and can be delivered much more promptly than British builders can deliver them, it is not only good business but good for British industries generally that the locomotives should go from here as they are doing. As to its effect on British locomotive builders, that is different; but if they are wise the effect will be to stimulate them to buy more American machine tools and use them as they are intended to be used, and thus what may at first seem to them a threatening development of foreign trade may turn out to be beneficent, even for them. But in any event the fact remains that locomotives are good things for an industrial country, and the more promptly they can be delivered when needed, and the less they cost, the better for industries and the country generally."

Do Dogs Perspire?—The following note from *The Lancet* seems to show that tho dogs may not have sensible perspiration through the skin they do not "perspire," properly speaking, through the tongue: "Some time ago," it says, "we received from a correspondent an inquiry as to whether the very prevalent belief that a dog perspires through the tongue was a vulgar error or well founded. Being unable to discover any authoritative statement with regard to the sweat glands of the dog's skin, we applied to Mr. S. G. Shattock, pathological curator at the Royal College of Surgeons, who has been kind enough to take considerable pains to give an answer. He writes as follows: 'The inquirer defines very precisely what he himself implies by the question by asking whether the dog exudes fluid from the tongue of the same kind as that exuded from the human skin. To this question the answer is, No. The skin of the dog is abundantly furnished with glands, having the characteristic disposition and structure of those which in man produce sweat, namely, coiled tubular structures lined with columnar epithelium and provided with long, straight ducts of much less diameter than the coils. The dog's tongue, except about its posterior part, is unprovided with glands of any kind, and those found in the situation mentioned do not exhibit the microscopic characters of sweat glands, but may be classed as 'mucous.' These glands are furnished with wide ducts and are of the acinotubular variety; the secreting cells are highly vacuolated, transparent, and so swollen as practically to fill the gland recess, the nuclei being displaced toward the outer or basal ends. Whatever secretion takes place, then, from the dog's tongue can not be regarded as having the same physiological character as that exuded from the skin; in other words, the dog does not sweat by the tongue."

Has the Cancer Germ been Found?—The discovery of the microorganism of cancer has been announced from Paris by the daily press in quite positive terms. It seems yet too early, however, to say that this organism, for which doctors have so long been searching, has at length been run to earth. The London correspondent of *The Medical News*, New York, says: "At the last Royal Society meeting a short report was read by Plimmer, alleging the discovery of a new solution of that pathological 'squaring-the-circle' problem, the microorganism of cancer. He has succeeded in isolating from human carcinomata a yeast (saccharomyces), pure cultures of which, on injection into the tissues of guinea-pigs, are capable, in a small percentage of cases, of producing a large number of disseminated nodes or tumors throughout the entire body of the animal. As, however, these growths are all confessedly of mesoblastic origin they can certainly hardly be claimed as carcinoma, and from their rapid course (death in twenty days) and histologic characters they decidedly suggest some form of infectious granuloma. In only one case did Plimmer succeed in getting any epithelial proliferation in buds or processes, and that was in the cornea and precisely such as occurs in the process of repairs after injury."

The Work of the Liver.—"M. Henri Gautier having asserted in a lecture that the tissues of the liver and pancreatic gland have a reducing [or deoxidizing] power, one of his pupils," says *La Nature*, "set out to demonstrate this fact. He prepared an extract of these tissues and observed its action on a solution of permanganate of potash. He thus proved that one gram of tissue reduced a variable volume of the solution. This reducing power varies according as the tissue remains inactive or is at work; that is to say, according as it is taken at the moment of the ingestion of food, or two or three hours after a meal. It is thus shown that the liver and pancreas are susceptible of a sort of education, that is, they have a kind of memory dependent on a previous state, for they always do their work at the same hours and not at the expiration of a certain time after food has been taken. Accordingly, if the hours of meals are accidentally changed, the functions of the liver and the pancreatic gland are no longer accomplished at the desired moment."—*Translation made for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

"THE record for kite-flying for scientific purposes," says *Science*, "has again been broken at the Blue Hill Observatory; 12,440 feet above the sea-level was reached on February 28 by a recording instrument attached to a string of tandem kites. This is 366 feet higher than the preceding best record, made at the same place on August 26."

IN a recent address Dr. Nicholas Senn asserts that an army surgeon requires more courage in a fever camp than on the battle-field, and he asks: "If left to choose for yourself, would you not be more willing to engage in a battle than to live and work in a camp filled with typhoid or yellow fever patients? It would take me, or any other disciple of Æsculapius, not long to decide in favor of the battle-field." The comment of *The Lancet* (London) is as follows: "We agree with Professor Senn, but, as he says, the significance of his simple question is not fully understood by those who are not disciples of Æsculapius. If we were to put the question in another way, as, for instance, Which would you the more readily face, Maxims or microbes? most people would probably choose the latter. There is a grim materiality about the Maxims, and their effect is immediate and visible. But, to the eye of scientific faith, the microbes are not less real, and they are certainly not less deadly; moreover, they have to be faced day and night, for weeks and months, instead for a few breathless minutes. Decidedly the 'non-combatant is the greater hero."

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THE RELIGIOUS WORLD.

IS CHRISTIANITY IN COUNTRY DISTRICTS DECLINING?

THE questions raised by Governor Rollins's Fast-Day proclamation concerning religious conditions in New Hampshire (see LITERARY DIGEST, April 29) continue to be a theme of extended discussion in the religious press. *The Christian Intelligencer* (Dutch Reformed, New York) takes issue with the statement that Christianity is declining in the country or anywhere else. The weakening of the churches in some rural communities in the East it attributes to the decline of profitable farming in the region affected, and the consequent exodus of the younger and more energetic element of the population to the cities and to other sections of the country. In this connection it says:

"Along with this wellnigh unavoidable weakening of rural churches, there has been an apparent and, in a large sense, real growth of evil influences, betokened by neglect of the Sabbath and the sanctuary, the consequence of a widespread material and skeptical spirit, and this may well arouse Christians to energetic and earnest efforts to arrest it. But it is well to remember that the counteracting efforts of the churches, and the good that exists and is done, receive far less publicity through the press than the ebullitions of evil."

The Lutheran Observer (Phildelphia) quotes Governor Rollins's statements and comments as follows:

"There are doubtless some other sections of our country in which similar religious destitution exists; but that it should exist in Puritan New England is something very remarkable. Years ago it was reported that many churches in New England were without pastors, and many farms had been abandoned by their owners, who had migrated to the West to secure better farm lands, and this was the reason assigned for abandoned farms and vacant churches in large portions of New England. The Congregational church, through its American Missionary Association, has been doing a great work of evangelization among the freedmen of the South, and also throughout the West; and, according to Governor Rollins, there are many destitute places nearer home throughout rural New England where its home-missionary work is greatly needed."

The Northwestern Christian Advocate (Meth. Episc., Chicago) refers to the proclamation to say that it ought to awaken the Christian churches everywhere to renewed activity. *The Herald and Presbyter* (Presb., Cincinnati) says:

"It would be a good thing for every governor and Senator and Congressman and all public officials and all business men to awake to the fact that the great need of our country, to make it as great and prosperous and law-abiding as possible, is for a widespread and abiding spirit of true religion."

The New York *Freeman's Journal* (Roman Catholic), referring to the statements of Governor Rollins, says:

"In view of this deplorable state of things, would it not be wise as well as economic for the Protestant boards of foreign missions to recall their missionaries from unappreciative foreign lands and set them to work in New England?"

The Sacred Heart Review (Roman Catholic, Boston) has this comment to offer:

"The recent outspoken declaration of the governor of New Hampshire that among the Protestants of that State church-going has been steadily on the decrease for many years back, and has now reached such proportions as to be truly alarming, while it portrays a deplorable condition of things, simply announces that Protestantism hereabouts is reaching one of its logical conclusions.

"When Protestantism abolished the mass and established as the sole rule of faith each individual's private interpretation of Holy Writ, it practically abolished, at the same time, for Protestants, all necessity of attending at divine service. When it repudiated the authority of the church, it virtually absolved all who accepted its creed from the obligation of going to church on Sunday."

Conditions are no worse in New Hampshire than they are in many other parts of the Union, in the opinion of *The Christian Register* (Unitarian, Boston). It says:

"Travelers, whether religious or secular, who have occasion to do business in the small towns, report many churchless communities where the standard of morality is so low that some of the grossest offenses are condoned, or at least winked at, by those who are among the most intelligent part of the community. A judge holding court in Boston has testified to us with earnest solicitude that within sight of the dome of the State House there are rustic communities where moral blindness seems to have followed the decay of the church."

The situation depicted in New Hampshire is thus viewed by *The Watchman* (Baptist, Boston):

"Various influences have contributed to bring about this state of things. The churches themselves have not always been true to the highest ethical standards. Sometimes in prescribing doctrinal tests they have been so narrow and intolerant as to travesty the breadth and freedom of the New Testament. Ministers too often have been out of sympathy with the life and needs of the time. They have preached the gospel of another age than our own, for surely if Paul could speak of 'my gospel' each age may conceive that it is to bring its own interpretation of the Gospel to its own times. The secular and material interests of our times have also been of prodigious power. 'The world,' as Wordsworth sings, 'is always with us,' and it is easy to overestimate the attractions of worldliness at any one time. But still, one can hardly be at fault in thinking that the vast conquests of nature in our own day, the achievements of science, and the development of wealth, have presented temptations of peculiar strength to draw the attention and interest of men away from spiritual concerns.

"When we come to think of these things the wonder is that the institutions of religion have held their own as well as they have; the wonder is that the churches are not emptied, and the life of our people given over entirely to the present world."

DOES THE JEWISH RITUAL IMPOSE CRUELTY TO ANIMALS?

THE antisemitic agitation in Europe has developed a unique problem that, while not absolutely new, has nevertheless been officially brought to the attention of the German Parliament and caused a strong anti-Jewish vote in some of the Swiss cantons. It refers to the slaughtering of animals by Jewish officials in accordance with fixed traditional methods for all those orthodox Israelites who will eat only "Kosher" meat, and it has been confidently claimed all along, and is still claimed, especially by the representatives of the Societies for the Suppression of Cruelty to Animals, that animals slaughtered after this ritual are tortured to such a degree that the law and the state should stamp out this method. In a recent issue of the *Nathanael*, Berlin (No. 6) we found from the pen of Rev. Fr. Weichmann a learned article on the subject from which we glean the following particulars:

The ritual slaughtering of animals by the Jews, originally no doubt used in connection with the sacrificial services, but now applied to all animals killed for food, consists in the observation of the following procedure: (1) As the meat of the animal that is slain must be absolutely free of blood, it is proper to kill it only by a deep cut through the lower part of the neck. (2) This killing must be done by a religious cultus appointee, who has been examined as to his fitness and is perfectly reliable. (3) The person engaged in this work must use only a long, exceedingly sharp knife that will cut the neck through to the bone at a single stroke. To cut twice is forbidden. This signifies that when slain the animal is to be in perfect possession of its senses, and must not be stupefied in any way, as death must result solely through the loss of blood.

For years there has been a bitter agitation against the law per-

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mitting this ritual. Some years ago two hundred and ninety-one Jewish congregations felt themselves under the necessity of addressing the Ministry of Religion in Vienna in defense of their ritual, in which address it is claimed that the observance of this ritual is regarded as a biblical command, and in the name of liberty of conscience they demanded the right of observance. On other sides, however, it is denied that this is more than a tradition and a time-honored custom, having no biblical warrant, not even in Deut. xii. 21, where no statement is made as to the method to be observed. It is, however, true that in the Mishna, or oldest part of the Talmud, dating almost to the New-Testament period, the ritual is indorsed and inculcated. Not many years ago a veritable storm of indignation against the ritual set in throughout Europe. The anti-cruelty societies petitioned the German Parliament to enact a law against it, and the committee, by a vote of 13 to 2, brought up the matter for discussion in the plenary meeting of the Parliament. But when discussed, petitions from 2,025 Jewish congregations were presented, and the Parliament finally decided to ignore the complaint. Considerably greater success was achieved in Saxony, where a law covering many of the cases in question was enacted and is in force still. The greatest triumphs, as well as the liveliest agitation, were achieved in Switzerland, where as early as 1854 four of the cantons declared ritual slaughter to be cruelty to animals, and that it was to be punished by law.

The question whether this ritual is really cruelty to animals must be decided by scientific authorities. These, when questioned, have agreed that it is not cruelty in the sense implied by the law. Among the authorities quoted on this point are Professor Fick, of Zürich; Professor Virchow, of Berlin; Professor Preyer, of Wiesbaden, and Professor Roloff, of Halle.—*Translation made for* THE LITERARY DIGEST.

THE MYSTERY OF EVIL IN THE LIGHT OF EVOLUTION.

OF all the problems with which the human mind has grappled since man began to think and reason of things above himself, there is none that has presented more dark and inscrutable phases than the existence of evil in the world. How to reconcile wickedness, rampant, triumphant, and apparently free of punishment, with the existence of an overruling, omnipotent Power whose leading attributes are love and justice, has been a hard question from the days of the ancient Greek and Hebrew thinkers. The latest and one of the clearest contributions to the discussion appears from the pen of Prof. John Fiske, the essayist and historian, in *The Atlantic Monthly* (April), and has been embodied as the first essay of his new book, "Through Nature to God." Professor Fiske first reviews the various theories which have obtained among men concerning the existence of evil, beginning with the Persian idea of two gods, Ormuzd, the creator, and Ahriman, the destroyer, these representing the two fundamental principles in the world, one eternally good and the other eternally evil. Then came the theory of Plato, who regarded the world as the imperfect realization of a divine idea that in itself is perfect. It is owing to the intractableness and vileness of matter that the divine idea finds itself so imperfectly realized. Thus the Creator's power is limited by the nature of the material out of which He makes the world. In other words, the world in which we live is the best the Creator could make out of the wretched material at His disposal. This is akin to the theory of Leibnitz, who argued that a perfect world is in the nature of things impossible, but that the world in which we live is the best of possible worlds. It is but a step from this to the complicated personifications of gnosticism with its Demiurgus, or inferior spirit, that created the world. By some of the gnostics the Creator was held to be merely an inferior emanation from God, a notion which had a powerful indirect effect, Professor Fiske says, upon the shaping of Christian doctrine in the second and third centuries of our era. But Professor Fiske rejects all these ideas and theories as imposing limitations upon the Deity which are untenable. Neither does he accept, for the same reasons, the doctrine of John Stuart Mill, who held that we may regard the all-wise and holy Deity as a creative energy that is perpetually at work in eliminating evil from the universe. His wisdom is perfect, His goodness is infinite, but His power is limited by some inexplicable viciousness in the original constitution of things, which it must require a long succession of ages to overcome.

None of these theories implying the dualism of nature can, in Profesor Fiske's judgment, ever be seriously maintained again in the light of what science has taught us. The Calvinist idea, that God creates the evil along with the good for some purpose which human reason, could it comprehend, would surely approve, is more in accord with what we now know of the unity of nature than was Plato or Mill. But the writer thinks that if we go still farther, to what some German philosophers call monism and what he prefers to call monotheism, "getting rid of the devil and regarding the universe as the multiform manifestation of a single all-pervading Deity," we shall be still more in accord with the teachings of modern science. And he sets himself to develop a rational basis for such a position, the central thought of his argument being that conscious existence is impossible without contact with evil. We quote as follows:

"What we call the soul, the mind, the conscious self, is something strange and wonderful. In our ordinary efforts to conceive it, invisible and impalpable as it is, we are apt to try so strenuously to divorce it from the notion of substance that it seems ethereal, unreal, ghostlike. Yet of all realties the soul is the most solid, sound, and undeniable. . . . Consciousness, the soul's fundamental fact, is the most fundamental of facts. But a truly marvelous affair is consciousness! The most general truth that we can assert with regard to it is this: that it exists only by virtue of incessant change. A state of consciousness that should continue through an appreciable interval of time without undergoing change would not be a state of consciousness; it would be unconsciousness.

"This perpetual change, then, is what makes conscious life. It is only by virtue of this endless procession of fleeting phases of consciousness that the human soul exists at all."

He proceeds to elaborate and illustrate this thought that conscious life consists of "minute subconscious psychical pulsations," so to speak, as the material world is built up out of molecular undulations. The next step in the argument is to show that this constant change, and the resulting conscious life, are impossible except for antagonistic forces. To quote again:

"If our ears were to be filled with one monotonous roar of Niagara, unbroken by alien sounds, the effect upon consciousness would be absolute silence. If our palates had never come in contact with any tasteful thing save sugar, we should know no more of sweetness than of bitterness. If we had never felt physical pain, we could not recognize physical pleasure. For want of the contrasted background its pleasurableness would be non-existent. And in just the same way, it follows that without knowing that which is morally evil we could not possibly recognize that which is morally good. Of these antagonist correlatives, the one is unthinkable in the absence of the other. In a sinless and painless world, human conduct might possess more outward marks of perfection than any saint ever dreamed of; but the moral element would be lacking; the goodness would have no more significance in our conscious life than that load of atmosphere which we are always carrying about with us.

"We are thus brought to a striking conclusion, the essential soundness of which can not be gainsaid. In a happy world there must be sorrow and pain, and in a moral world the knowledge of evil is indispensable. The stern necessity for this has been proved to inhere in the innermost constitution of the human soul. It is part and parcel of the universe. To him who is disposed to cavil at the world which God has in such wise created, we may fairly put the question whether the prospect of escape from its ills would ever induce him to put off this human consciousness, and accept in exchange some form of existence unknown and incon-

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ceivable! The alternative is clear: on the one hand a world with sin and suffering, on the other hand an unthinkable world in which conscious life does not involve contrast."

In the course of his paper Professor Fiske makes frequent use of his well-known evolutionary ideas and principles for illustration and argument. Thus, after speaking of the earliest appearance of a moral sensibility in the upward development of man, he says:

"Conscience is generated to play a part analogous to that played by the sense of pain in the lower stages of life, and to keep us from wrongdoing. To the mere love of life, which is the conservative force that keeps the whole animal world in existence, there now comes gradually to be superadded the feeling of religious aspiration, which is nothing more or less than the yearning after the highest possible completeness of spiritual life. In the lower stages of human development this religious aspiration has as yet but an embryonic existence, and moral obligations are still but imperfectly recognized. It is only after long ages of social discipline, fraught with cruel afflictions and grinding misery, that the moral law becomes dominant and religious aspiration intense and abiding in the soul. When such a stage is reached, we have at last in man a creature different in kind from his predecessors, and fit for an everlasting life of progress, for a closer and closer communion with God in beatitude that shall endure."

After some further reasoning along this line, Professor Fiske concludes as follows:

"From the general analogies furnished in the process of evolution, we are entitled to hope that, as it approaches its goal and man comes nearer to God, the fact of evil will lapse into a mere memory, in which the shadowed past shall serve as a background for the realized glory of the present.

"Thus we have arrived at the goal of my argument. We can at least begin to realize distinctly that unless our eyes had been opened at some time, so that we might come to know the good and the evil, we should never have become fashioned in God's image. We should have been the denizens of a world of puppets, where neither morality nor religion could have found place or meaning. The mystery of evil remains a mystery still, but it is no longer a harsh dissonance, such as greeted the poet's ear when the doors of hell were thrown open; for we see that this mystery belongs among the profound harmonies in God's creation. This reflection may have in it something that is consoling, as we look forth upon the ills of the world. Many are the pains of life, and the struggle with wickedness is hard; its course is marked with sorrow and tears. But assuredly its deep impress upon the human soul is the indispensable background against which shall be set hereafter the eternal joys of heaven!"

HOW GODS ARE MADE IN INDIA.

"INDIA," says Mr. E. Washburn Hopkins, "is a kaleidoscope of deities; a turn of the hand makes ever new combinations out of the same elements." There the process of making gods goes on at this very day. The rich folk-lore of India, moreover, can be traced back through a literature more than three thousand years old, thus enabling the student of divine origins to compare the present beliefs of the Hindu with his theological annals.

Altho, according to the Hindu estimate, there are 333,000,000 gods, Mr. Hopkins thinks they can all be comprehensively classed under five heads, as "gods of phenomena," "gods of the imagination," "ghost-gods," "man-gods," and "animal-gods." He writes (in *The New World*, March):

"The (philosophic) nameless All-god was invented about the sixth century B.C. About the time of the Christian era the worship of the orthodox chief god, Brahma, was amalgamated with that of the two rival sects of Vishnu and Shiva, whence arose the conception of the triune god Brahma-Vishnu-Shiva, Creator-Preserver-Destroyer, as one."

Between the different categories of gods named, Mr. Hopkins claims that there exist fundamental distinctions, destructive to the hypothesis of the comparative mythologists that all gods have their origin in personified phenomena. Equally inadequate he finds the theory that all gods originated in ghosts. As far back as the records of the Aryan race go, says Mr. Hopkins, we still find the worship of phenomena, animals, spirits, and ghosts. And these various gods, he holds, are "independent creations, synchronous yet distinct." He argues the probability that "the main categories have existed together, side by side, since man first began to worship."

But the point of the most general interest brought out by Mr. Hopkins's paper is the ease with which the Hindu mind creates its gods. He speaks first of the gods of personified phenomena, because these divinities occupy the most prominent position in the oldest records. The adjective "personified," however, Mr. Hopkins considers superfluous, as to the Hindu everything has personality:

"To the early Aryan, as to primitive peoples generally, the notion that things are not persons, not the idea of personified things, would have appeared new and startling. But there is nothing peculiarly antique about this point of view. The modern Hindu villager regards everything as alive and animate. Rain and hail are not only sent by a cloud deity; they are themselves conscious and have volition. If a hailstone wishes, he (to speak with the native) will injure a flower-bed; but if the hailstone sees a knife set up over the flower-bed he will turn one side to avoid it.

"As late as our era, it was still the belief of the educated in India that mountains and rivers were alive, and could propagate their species. Both these divinities are exalted in the Vedas and are regarded as true gods. To-day they are still revered in the same way. The peasant prays to them, and believes they are instrumental in his welfare. Moreover, it made no difference to the Vedic believer whether the object he worshiped was natural or artificial. Thus he worshiped the sword, the furrow, the millstone, just as to-day every artisan worships his tool, every gardener his spade, every farmer his plow. . . . 'Even a stone,' it is said in the Hitopadesha, 'becomes a god when set up by priests.' So, to-day, the ignorant priest worships not only the stone idol, but even the iron chain which hangs in his temple. The chain itself is a real and separate god because it has been in contact with the divine. Anything peculiar in itself becomes a god; anything, again, that has been connected with a god, tho not in itself peculiar, becomes a divinity. Thus from the earliest Vedic period we have the worship of amulets and talismans."

The "gods of the imagination" are giants, fairies, malevolent or benevolent spirits, and are, according to Mr. Hopkins, distinct from the "ghost-gods." The latter Mr. Hopkins divides into two classes, "deities that are the ghosts of certain well-known people, and the vague host of Fathers or Manes." Both classes are worshiped at the present day. The imagination finds a certain human interest in these ghost-gods. Mr. Hopkins tells us:

"The spirits of the dead either go to heaven and sit with Yama, the 'first of mortals who died,' in the vault of the sky, where they enjoy their new life in his company under a beautiful tree, or according to the varied beliefs reflected through the Vedic period, they stay on earth in various housings, such as plants and the bodies of birds. At a later date they become stars, and go to the moon and sun. They are generally a nameless, inconspicuous host, and the only one revered by name at first is Yama, the mythical first man. Then some of the great saints get identified with constellations; but, generally speaking, the soul of a dead man first becomes a Preta, or unhoused ghost, which on being properly fed with oblations is 'elevated' to the host of happy Fathers in the sky. After three generations it loses its identity and is named no more at the sacrifice, becoming simply 'one of the Fathers.' . . . . . .

"Other ghosts revered as terrible are the Kabandhas of the epic, headless trunks of slain heroes, corresponding to the modern Dunds. So, too, the Pishacas are a class of devils which were originally malevolent ghosts. India to-day is full of shrines raised to ghosts of this sort. But it is not at all necessary that malevolence or unnatural power should be exhibited to insure divinity. Not a few Englishmen have been worshiped in life,

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and should have had shrines after their death in the estimation of the natives. Among the Hindus nothing is more common than the deification of a man, dead or alive. To speak here only of the former case, a few years ago a poor man in one of the districts of northern India fell asleep on the shrine of the local deity. He woke to find himself adorned with flowers and worshiped. The villages persisted in accepting him as their local god in bodily form; finding the position an easy one, he remained an avatar till he died, when he became a true god whose divinity increased so rapidly that he was regarded at last as the original god of the shrine. In this case a few successful cures established his cult and ousted his predecessor. Again, Hardaur Lala was a worthy man who lived in the seventeenth century. He is now the god of cholera. . . . . .

"Less often is found apotheosis of literary worthies, but Vyasa, the epic author, and his rival Valmiki, are now gods in some parts of India, as are the heroes of their poems, who have many shrines and thousands of worshipers. Finally, the ghosts of 'good' women, Satis [women who allow themselves to be burned to death on their husband's pyre], are regarded as 'new divinities,' to cite the expression of the Abbé Dubois, who at the end of the last century saw some of these unhappy gods in the making."

Of the "man-gods" Mr. Hopkins says:

"Altho men as divinities should logically precede ghosts, yet it is significant of the healthy Aryan tone reflected in the Rig-Veda that, while ghost-gods are acknowledged, no worship is paid to a living man. Nevertheless, the germ of this disease was already at work, and shortly after the first Vedic period men-gods were as much feared as sky-gods. The first to win the power was the one who still keeps it, the Ojha or Wizard. He was the Purohita, or domestic chaplain, of a king, and his incantations have been handed down in a Veda called the Atharva or fire-magic Veda. . . . . .

" But long before the epic age, the whole caste of priests had gradually acquired through the superstitious fears of the kings the same power originally got by the Purohita. And in fact the ordinary ceremonial of the sacrifice was not very different from the witchcraft of the despicable Ojha. Through this power over the sacrifice and over the gods, the priestly caste arrogated divinity to themselves, and before the Vedic age closed, perhaps a thousand years before the Christian era, proclaimed themselves 'gods upon earth,' a claim legally sanctioned in the native law-books. This pretense they have always upheld, and to-day all the disgusting service of Gosains and Gurus, the pontiffs of modern sectarian bodies, is based on the same notion that the priests are actual gods. . . . . .

"A shrine and an offering are enough to establish a god. Even professed monotheism, as in the case of the Sikko and modern reformers of this century, is not enough to prevent the deification of the high priest of the order, withal, before he dies. The Queen-Empress to-day is to many Hindus a great divinity. . . . .

"In the early literature both the father and the mother are declared to be divinities to their children, but this is little more than a phrase, expressing the absolute control which the parents had the right of exercising. The marital god, however, is a real divinity, tho he has only one worshiper, for the wife must renounce all other gods if they oppose the husband-god. A favorite tale in Southern India tells how the wife flouted the Guru, or priest-god, and disobeyed all the other gods in the pantheon, because the priests told her that the great gods had commanded her to do what her husband had forbidden. She died in the odor of great sanctity, for 'a wife's god is her husband,' as he has been, both in proverb and in Hindu law, for the past twenty-five hundred years. Absolutely to obey and 'worship her husband as her only god' is the wife's one religious duty, tho she may invoke other deities if not forbidden by her husband-god."

The earliest animal gods were snakes and monkeys. A later age of Brahmanism deified many animals, but "only in a few cases," says Mr. Hopkins, "has there been evolved out of these divine animals an abstract class deity, such as Hanuman, the monkey-god, Bagh Deo, the tiger-god, or Ganesha, the elephant-god." The writer goes on to say:

"Ordinarily each divine animal is divine *per se*, on account of his wisdom, strength, or weirdness, as in the case of the elephant, tiger, and monkey. But some are divine merely because they are favorites of the great gods, as in the case of the peacock and the rat. . . . . .

"Occasionally an animal god is made by a fiat. Thus in the museum of Bangalore the writer found a stone with a long inscription, stating that the king's dog had distinguished himself and been killed in a fight, and was thereafter to be revered and worshiped as a god. A priest and a temple were appointed and the new divinity was to be worshiped daily by the priest, who was to have all the perquisites of the shrine so long as he kept up the cult. So, too, a Bengal tribe, as Crooke relates, has within recent years adopted the dog as its god, because it was 'useful when alive and not very good to eat when dead,' and the tribe 'wished to have a tribal god.'"

PROTESTANT ACTIVITY IN ROME.

THE Jesuit organ of the Roman Curia, *La Civiltà Cattolica*, speaks in the following terms of the activities of Protestants in Rome:

"Since the error of Protestantism was given license to establish and expand itself under the protection of government, beginning with 1870, it has spread not a little, just like a grease spot. So much so that the English newspaper *The Tablet* [Rom. Cath.] writes: 'It can not be denied that a disastrous future is in preparation, and that the second decade of the twentieth century will see a large part of the Roman population become Protestant.' This propaganda in Rome is especially exploited by those Protestant sects which the Anglicans call Dissenters, because divided and dissenting from the official Anglican church. These sects, since their purpose to make Protestants out of the Italians is not attainable directly, employ indirect means with profusion, that is, the gold which the English and American Protestant societies furnish to them. For the same reason they are lavish with help to poor families, accepting their children without compensation into their schools and colleges, and opening workshops, boarding-schools, places of recreation, and gymnasiums, for possessing themselves as much as possible of our youth and our people.

"In an address made at Rome by Fr. De Mandato, S.J., on that subject, the pious and learned father counted up one by one the various institutions founded by Protestants at Rome—the numerous schools, the boarding-places, the lecture-halls, the laboratories, the medical dispensaries, and other aids for the poor. The American Methodists alone have in Rome more than twenty such foundations. Not only the lower classes, but also the highest in rank and authority, they seek to attract, in order to pervert them to false religious belief. In the quarter of San Nicolo da Tolentino, in the palace Moroni, the American Methodists have opened a so-called International Institute for Young Ladies, to which they attract Catholic young girls to be taught letters, fine art, foreign languages, music, and singing, and where some distinguished Catholic teachers are on the staff of teachers—ignorant, perhaps, of the damage which they inflict upon the church to which they belong. Beside, young girls who come to Rome for the purpose of becoming teachers are received as boarders for the smallest consideration. In this institute also, as in the others, proselytism is rampant. These Catholic young girls are not only obligated to read the Protestant Bible in common, and to hear it explained in a sense vastly different from the Catholic belief, but in this year there has been added without disguise the duty of attending a weekly lecture by a Protestant minister in which the foundations of the Catholic faith are undermined. Still more shameless is the perversion of Catholic boys and girls in their boarding-schools by compelling them to attend Protestant instruction and worship. In addition, it must be remembered that a boy kept there without charge represents quite frequently a whole family who pay their apostasy from the faith of their fathers with such a price. Only a few days ago it happened that a laborer who was called to work in a Protestant establishment found as a condition imposed upon him that he send his children to the so-called Evangelical schools.

"To enumerate some of the Protestant institutions at Rome, the Methodists have in the Street of the Twentieth September a Methodist Episcopal church with a theological school and a crowded college, also in Garibaldi Street a boarding-school for one hundred girls, night-schools, reading-rooms, the International Institute for Young Ladies, etc.; the Baptists have nine 'Christian Rooms' with laboratories, medical dispensaries, etc.; the so-called Italian Evangelical church has two churches and a college; the Waldenses have their church in National Street, and in Magenta Street a school of thirty boys; the Young People's Christian Association has its establishment in Consulta Street, etc."—*Translation made for* THE LITERARY DIGEST.

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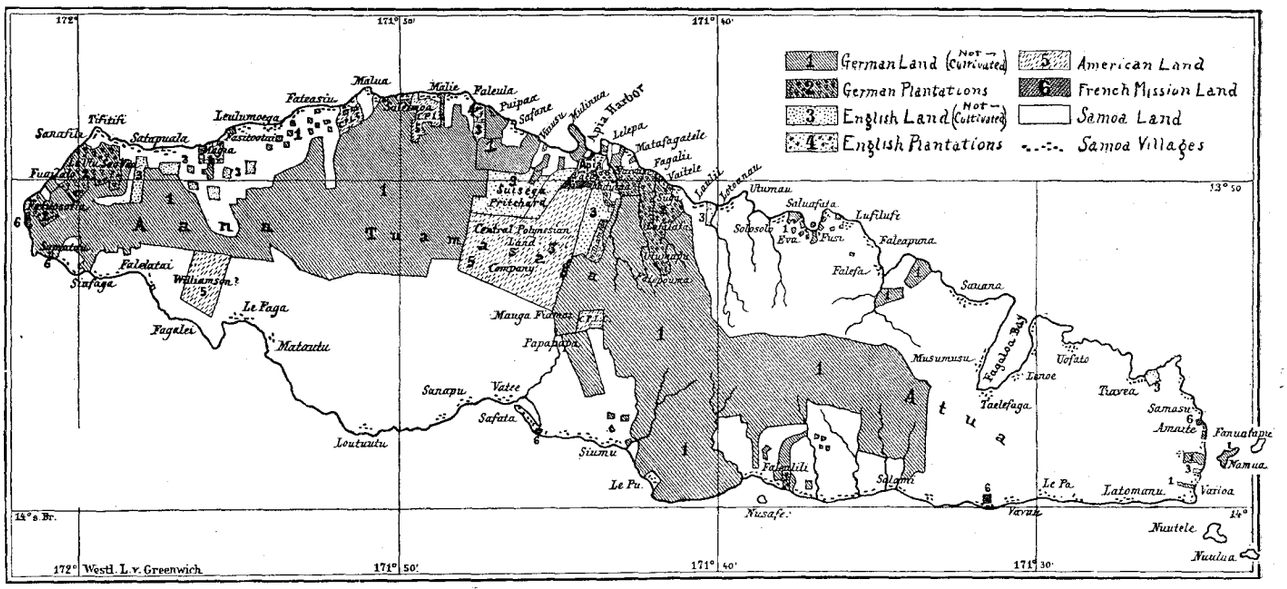
FOREIGN TOPICS.

DEVELOPMENT OF THE SAMOAN IMBROGLIO.

THE German correspondents in Apia still assert that Mataafa and his followers did nothing to exasperate the English and Americans into attacking them, but that Judge Chambers, Consul Maxse, and Captain Sturdie prevailed upon Admiral Kautz to bombard the Samoan villages in order to put a *fait accompli* before the powers. The German consul asked for ten days' delay, within which time he hoped to receive instructions from his own Government. He also added his weight to the order to Mataafa to evacuate Apia, an order which the Samoans obeyed. But Admiral Kautz ordered the immediate installation of Tanu, fetched the followers of the latter from the island to which they had been sent, armed them, and attacked the Mataafa party. The German



MAP OF UPOLU, THE PRINCIPAL OF THE SAMOAN GROUP.

Protestant missionaries, who would prefer the election of a Protestant as much as the English, declare that the Samoans wanted Mataafa, and no one else. Beyond their anxiety to please the English, no complaints are made against the Americans by these German correspondents. Judge Chambers is described as somewhat lacking in intellectual capacity, and completely under British influence, but neither he nor the other American officials seem to have made their advantageous position the excuse for overbearing behavior. Complaints of this kind are directed against the English only.

Meanwhile the German Government has declared itself in the matter. The Secretary for Foreign Affairs, v. Bülow, expressed himself to the following effect in the Reichstag :

Germany will respect the rights of others, but also demands that her own rights receive full consideration; hence the German Government stands by the Berlin Treaty until it has been altered by unanimous consent. Germany will not take the initiative in suggesting the partitioning of Samoa. Both in the letter and in the spirit, the Samoa Treaty stipulates that nothing is to be done in Samoa unless all powers concerned give their assent, and we have not left room for doubt that we will refuse to recognize changes made without or against our wishes. Our policy is to interfere as little as possible with the native chiefs, hence we have not given our countenance to the intervention of British and American war-ships. That Samoa is not worth all this trouble is quite true. But we have to defend our interests there, and we make a point of honor of it. We want nothing more than our due, but we can not and will not allow our just rights to be infringed.

Every member of the Reichstag was present, and all parties, including the Socialists, supported the Government; but the dignity of the day was somewhat impaired by Dr. Lehr, secretary of the Alldeutsche Verband, which represents the extreme jingoes of Germany. Dr. Lehr threatened the United States with a tariff war. He was frequently hissed, and no one supported his motion. The only paper which supported him was the *Deutsche Tages Zeitung*, which said:

"Dark are the clouds that overshadow Germany. Every day brings new humiliations. Since Olmütz, Prussia and the empire have not experienced the like. The Triple Alliance is broken, Russia and France are allies, Austria turns to France, Italy is dependent upon England. Every one may treat us as brutally as they please."

But on the whole, the German press is well satisfied, and promises full support to the Government. The irritation created by the "cable boys," who described the Americans as taking all sorts of liberties with Germany, has vanished. Instead a lasting distrust of England has been created. The *Nation*, Berlin, a Manchesterian admirer of everything English, describes the situation in the main as follows:

The United States Government is evidently honest in its endeavor to remove the difficulty. One can not accuse the British Government of the opposite, as there are no proofs, but Great Britain is very slow to act, and the British press, even great and influential journals, endeavor to render the situation worse. The effect is not slow in making itself felt. England had a chance to earn our good will by honest and loyal actions. She has lost it. While more and more people advocate friendship with the United States, British advances are received coldly. We have become skeptical. This feeling will remain, and it has its political importance. We should be sorry to find that it vents itself in open enmity; but Great Britain can not do political business with us on credit any more. She must pay cash.

In the same paper, Theodor Barth remarks that it is only natural that the American press should be influenced by England, as the language of both countries is English, and the Americans must necessarily be impressed more by the opinions of Englishmen than by the people of other European countries. "But Germany can be on good terms with the United States in spite of England," he adds. One of the unforeseen effects of the

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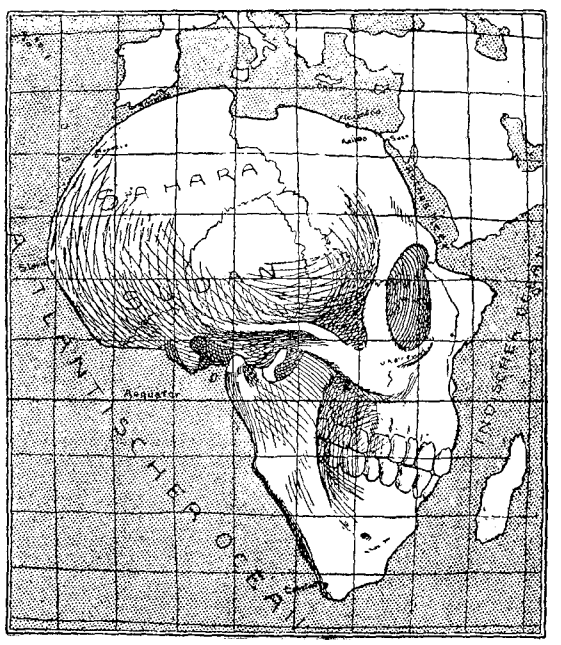
Samoan question is the demand in popular journals for a larger navy.

The British press points out that England has incurred the enmity of Germany on our account, but the English are quite willing to give us this proof of their friendship, especially as Germany must submit if Great Britain and the United States stand united. The decision given by Judge Chambers must therefore be upheld. *The Pall Mall Gazette* says:

"If the Germans argue that the situation ought to be put back to what it was before the British and American consuls and Admiral Kautz found Mataafa impossible after all, the majority have an equal right to claim that it should be restored to what it was before the Germans encouraged Mataafa's rising against the chief justice's decision. It is one of those cases in which opinion as to technicalities is ruled for each party by its prepossessions, while as to the spirit in which each acted, the less the Germans, who behaved here as at Manila, discuss that, the better for them. The commission will do well if it takes a broad view and lets recent bygones be bygones."

The Standard, too, speaks of the United States as the chief opponent of Germany in the matter, and *The Times* points out that England was the first to appoint a commissioner, which proves that she is the most anxious to avoid trouble. *The Speaker*, London, admits that partitioning of the islands may be resorted to, but thinks it should be avoided for the sake of the natives, who would then be under other than British rule. "But a system under which the peace of the islands depends on the cooperation of three sets of officials and naval officers, two of which are constitutionally careless about small legal technicalities and the third likely to be pedantic and cantankerous, is obviously foredoomed to failure," says the paper. *The Morning Post* deplores "the obstinacy with which the Germans regard Samoa as an important link in their foreign policy"; the London *Outlook* advises Germany to get out of Samoa quietly rather than wait until she is kicked out, and all responsible English journals assert that Lord Salisbury, in consenting to the unanimity clause, did so in a "Pickwickian sense" only. For since Britons and Americans have fought together and valuable lives have been lost in consequence of German treachery, Germany must submit. *The Scotsman*, Edinburgh, says:

"The native allies seem to have run away in cowardly fashion, but the officers and men of the two kindred nations 'kept their ground splendidly,' under a fire directed upon them from front, rear, and left flank by an almost unseen enemy who sheltered behind palm trunks, and even ensconced themselves in the tops of trees. Americans and Britons 'fired shoulder to shoulder,' until the automatic Colt gun jammed, leaving the party at the mercy of a well-armed and superior force, which held all the advantage of position. . . . Two British and two American seamen were among the slain. Thus honors and losses have alike been divided between the two flags. Two countries will lament, without distinction of nationality, the death of the men who have thus fallen in the discharge of their duty; grief will bring them nearer together than ever. A sympathetic union, which has been growing closer month by month, has been again cemented by blood shed at the same time and in the same quarrel."



A GERMAN VIEW OF AFRICA.
—*Lustige Blätter, Munich.*

This enthusiasm is shared by many papers in Canada also. The Manitoba *Free Press* says:

"The spectacle of British and American tars fighting, shoulder to shoulder, a common battle against an overwhelming foe is significant of that feeling of Anglo-Saxon brotherhood which has found expression during recent months in so many different ways. The combined party of marines appears to have displayed all the bravery that could be expected from a well-disciplined force, and the leaders vindicated the national characteristics by leading their men with great courage against the savage hordes. . . . Already charges of German treachery have been made in London, and in any negotiations between Berlin and Washington the United States may count on being backed up by Great Britain."

But *Events*, Ottawa, says it was "a most inglorious scrap, despite these outbursts of Anglo-Americanism"; and *The Daily News*, London, says:

"It is impossible for any of us to feel much patriotic pride in the achievements of our fleets in Samoan waters. We do not undertake to prejudge the case by saying that it was not necessary to bring the might of England and America to bear on the Samoans. The German colonial officials seem, as usual, to have been utterly wanting in tact, temper, and discretion. But all this is rather beside the mark. The sad thing is to see British and American bluejackets, and British and American Maxim guns, at work in this dot of island empire, as mastiffs might be at work in a sheepfold. . . . The solemn installation of Malietoa as king, with the representatives of England and the United States in procession behind an American brass band, is not convincing as a pageant. The scale of the scene of action is too small; the disproportion between the means and the end is too monstrous."

Throughout Europe the press is inclined to side with Germany. The Paris *Temps* thinks England wished to make a German Fashoda of the Samoan affair; the *St. Petersburger Zeitung* says, "This is what comes of trusting England"; the *Freie Presse*, Vienna, remarks: "So far the matter has only strengthened the German Government, and foreign countries will have to reckon with the fact that the German people and Parliament unanimously support their Government in its foreign policy."—*Translations made for* THE LITERARY DIGEST.

THE FATE OF FINLAND.

THE fate of the Finns, whom the Czar has robbed of the semi-independence they formerly enjoyed under his scepter, is a matter of much comment throughout the world, and the Finns have the sympathy of all civilized nations. We summarize the following from a brief sketch of their history in the *Lokal Anzeiger*, Berlin:

Like the Bulgarians, they belong to the Ural-Altaic branch of the Mongolian race, with a large admixture of Scandinavian blood. For several centuries they were prosperous and contented under Swedish rule. From the time of Peter the Great, Russia had had an eye upon Finland, and when Prussia had been beaten by France, Finland was part of the spoil acquired by Russia in the division of the world between Russia and France as proposed by Napoleon. In 1809 Sweden was forced to renounce all her rights, but the Russian Emperor guaranteed the Finns the perpetuity of their constitutional rights. To the Finns the Czar w[illegible] only their grand duke. Until 1890 they were left in the enjoyment of their ancient rights. Then the Russian language was

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introduced, and the liberty of the press abolished. The postal service, the customs, railroads, mints, all became Russian; the Finnish penal code was suspended and the Russian substituted. The Finns did not submit without protest. They refused to accept money sent by Russia to aid them in the famine of 1893. Among this was 50,000 rubles sent by the present Czar, then Crown Prince. Mass-meetings were called to protest, but without avail. Even the church of the Finns—the great majority are Lutherans—was degraded to the position of a sect, and the Russian orthodox faith given the authority of a state church. But all this was bearable, and did not directly interfere with the personal well-being of the individual citizen. Now, however, the last and most important privilege has disappeared. There are no longer Finnish regiments; the Finns are made to serve among the Cossacks to rob them of the feeling of independence.

Life is not unbearable in Russia. The most obnoxious regulations can be rendered harmless there as easily as laws here are overcome, by the transfer of a small roll of bills from the vest pocket of one individual to that of another. But when a wave of nativism disturbs the country it acts much more violently than here, as the men who oppose everything un-Russian command more concentrated power. The Czar has appointed a strong advocate of true Russianism as governor of Finland. The *Nieuws van den Dag*, Amsterdam, says:

"General Bobrikoff does not admit that any one can be a loyal subject of the Czar, and yet speak a language of his own and differ in his ideals from the race who have the majority in Russia. He will insist that the Finns become properly Russianized, and even demands that the Senate recant its declaration in which the latest measures of the Czar's Government are declared unconstitutional. The officials have everywhere been reprimanded for failing to prevent mass-meetings and the signing of a monster petition to the Czar, despite the fact that the Finns are willing to be as loyal to the Czar as before."

Leo Tolstoy declares that all enlightened Russians are on the side of the Finns in the matter. "It would be better," he says, "to introduce Finnish customs and ideas among the Russians than to Russianize Finland." But all hope is not lost. The *Frankfurter Zeitung* says:

"The Czar is not satisfied with the interpretation which has been given to his manifest by the Finnish people and the officials. He will before long give explanations which will fully satisfy the people. The most determined enemies the Finns have at court are the minister of war, who did not like the manner of his Finnish tenants, Pobiedonostzeff, the chief of the Holy Synod, whose religious zeal is such that he can not bear Protestant or Roman Catholic heresies, and the minister of the interior, who would prefer to have unrestricted command of the Finnish finances."

The Speaker, London, says:

"It is stated that the Czar is greatly dissatisfied with M. Pobiedonostzeff and M. Goremykin, the minister of the interior; that he favors the progressive measures advocated by M. de Witte, and that he even thinks of transferring him (to the great loss of Russian finance) to the ministry of the interior *vice* Goremykin, to be asked to resign. Will he have the resolution, one wonders, to break with his former tutor, M. Pobiedonostzeff, and to give Russia a chance of reform and Finland of retaining her autonomy?"

The Finns threaten to emigrate *en masse*, and the nation which gets them certainly will be lucky. Physically they are among the finest races of white men; perhaps the South African Boers are the only people superior to them in this respect. A crew of Russian Finns is the strongest, most daring, most intelligent *personnel* a sea captain could wish to command. From an educational point of view, the Finns are much superior to the Boers, as they have long-established school and universities; but their business morals and social habits are very unprogressive, as the following excerpt from the Montreal *Herald* shows:

"They are grave, serious people, who understand a joke even less than the Scotch, and chaff to them is absolutely unintelligible. Life is a serious matter with them. They sing continually, but all their music is sad, and their dances have nothing rollicking or boisterous in them. The men and women enjoy great freedom; they are educated in the same schools, and are brought up to ignore sex; the chaperon is unknown, and still at social gatherings there is an unexpected restraint. . . . A good name and fame, therefore, are a concrete reality in Finland, where without it a man is disqualified from opening a place of business, from occupying a post of trust in the office of any large firm, and from serving the state in any capacity. . . . There is no such thing as being 'bested' by the Finns. They sell you merchandise for what it is; and if a competing merchant has a better article and you insist on having it, the merchant will not try to puff his wares, but will send you to Mr. Smith across the way. If an article is lost, no matter if it is of great or small value, it will be returned if the owner can be found; and in nine cases out of ten rewards are declined, because the Finns say: 'Honesty is our duty, dishonesty is a crime; hence we have punishments for the latter, but no reward for the former.'"—*Translations made for* THE LITERARY DIGEST.

A Notable Law Case.—A peculiar law case is in progress in England, and one of the decisions given in it is of no little international interest. A man named Burrows, who was wounded in the Jameson raid, brought an action against Mr. Rhodes for damages. Mr. Rhodes coolly pleaded that Burrows could not bring action, as he was *particeps criminis*. This view was not adopted by Mr. Justice Grantham, before whom the case was heard. He argued as follows:

"As the expedition in question is alleged to have been something in the nature of a highway robbery, I am surprised that the defendants did not refer to the case of 'Everet *v.* Williams,' mentioned in 'Lindley on Partnership' (fifth ed., 101), which it was said was a suit by one highwayman against another for an account of their plunder, the bill alleging that the plaintiff was skilled in dealing in several commodities, such as plate, rings, watches, purses, etc., and that the defendant applied to him to become a partner, and that, after dealing together at several places, such as Bagshot, Hampstead, Salisbury, etc., they differed as to their respective shares, and so the suit in Chancery was instituted for an account. The bill was dismissed with costs, because it was held that they were both *particeps criminis*, and so plaintiff could not recover. Perhaps it may be that the learned counsel were afraid to refer us to this case lest the same results should happen, viz., that the counsel who signed the bill was made to pay the costs of the bill, and the solicitors were fined £50, and the plaintiff and defendant were both hanged."

If Burrows wins his case, Mr. Rhodes may be subject to a long line of this sort of suits. The British press accepts Mr. Grantham's view as correct.

FOREIGN NOTES.

THE Japanese have adopted a new code of laws, which is formed so much in accordance with Western ideas that Europeans and Americans have no reasonable excuses for refusing to submit to Japanese courts. French and German law has chiefly been copied. The objection to the English and American system was that, as it is not codified, uniformity in the administration of justice is impossible, hence the skill of the lawyer and the caprice of a judge have often more to do with the shaping of a verdict than the terms of the law. A writer in the London *Times* regrets that England, by failing to establish a code, has missed a chance to influence future generations as did the Romans, by their law, and even Napoleon, short-lived as was his empire.

A WRITER in *The Contemporary Review* claims that there are other points of similarity between the Russians and Americans besides the bigness of their territory and their industrial undertakings. He says: "What impressed me most about the educated Muscovite, however, was his extreme nervousness. He is conscious that his country has lagged behind Western nations; he is also conscious that it has been going forward this last decade by leaps and by bounds; he wants to know what you think of him and his country. The only other people I know who are so sensitive to criticism are the Americans. Both Russians and Americans have a childlike glee if you praise them. If you dispraise them their first thought is that you are insular and unappreciative, and then they show an inclination to sit down and cry with vexation, not because they are not proud of their country, but simply because they are supersensitive."

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FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

Consul-General Goodnow, of Shanghai, reports the arrival at that port on March 1, 1899, of the surveying party which has just completed the survey of the proposed railway line from Hankow to Canton, under contract to an American company. No trouble, says the consul-general, was made by the inhabitants of the region. On the contrary, every kindness was shown and assistance given by the local gentry and officials.

Consul Higgins, of Dundee, on February 22, 1899, sends an account of a plowing match near that city. These matches are held for the purpose of encouraging laborers to adopt this occupation. Prizes are given for plowing, for harness and grooming, and for "finishing" or cleaning up furrows. Not a few American plows, says the consul, are in use, and opinions are favorable to their further adoption.

Consul Stephens sends from Plymouth, February 21, 1899, a report by the consular agent at Jersey, Mr. Renouf, on potato growing in that island. That soil, he says, is well adapted to it, and fertilizers are freely used. The Myatt and Royal Jersey Fluke are largely grown for export. About a third of the cultivated land of the island is utilized in growing potatoes, the average for the last five years being 7,818 acres. The produce realized, on an average, $1,945,256, or rather less than $245 per acre. The full text of the report has been sent to the Department of Agriculture.

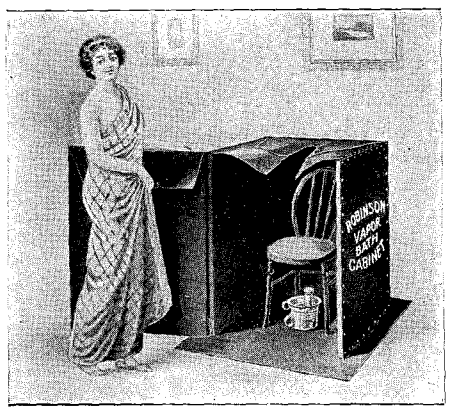
Under date of February 24, 1899, Consul Baehr, of Kehl, informs the Department that, in spite of efforts to exterminate it, the phylloxera is still found in many vineyards in that vicinity. The introduction of American vines is said to be the only remedy.

A large rope and cordage factory has been erected in the city of Merida, State of Yucatan, Mexico, and is now in full operation, having, it is said, large orders for binder twine from firms in the United States. It is the first and only plant of the kind in the entire republic, and is, experts say, one of the best equipped plants of its class in the world.

A note from the Russian ambassador, dated Washington, February 28, 1899, informs the Department that an exhibition is to be held by the Imperial Russian Horticultural Society at St. Petersburg from May 17 to May 27. Exhibits will be admitted duty free, on condition of their being reexported from Russia by way of the frontier station at which they entered. There will be no reduction on the transportation of exhibits from the Russian frontier to St. Petersburg, but exhibits will be conveyed gratuitously from St. Petersburg to the frontier. Each plant must bear a phylloxera certificate. Specially arranged cars will be provided for their transportation. The United States is invited to participate.

In reply to inquiries by the editor of a New York trade journal, Consul Dent, of Kingston, Jamaica, March 6, 1899, writes:

Practically all of the purchases here are on credit. Some few merchants discount their American bills for cash at 2 per cent. The usual English discount for case is 2½ per cent, and at least one house here has received that discount in the United States. The usual credit is three months, but merchants desire that the credit be three months here or four months in the United States, in order to allow shipment of goods and return of payments. Invoices are usually settled by acceptances of drafts drawn through the Colonial Bank or the Bank of Nova Scotia. The rate of interest is 6 per cent. There is no way by which information can well be obtained as to solvency of merchants, except through the banks. The information, I think, would hardly be given



Prices, $3.50, $7.50, and $12.50.

Our Cabinet opens at top to cool off; others do not.
Awarded First Premium at Omaha Exposition.

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The Robinson Thermal Bath Cabinet.
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The only bath that makes beautiful complexion.

Men enjoy it better than Turkish Baths.

Over Four Hundred Thousand Cabinets in use. Every ailment can be cured or benefited. **The Robinson Cabinet** folds like a screen into six-inch space. **It is patented.** Beware of infringements, as you are liable to prosecution. **We sell on 30 days' trial.** Get a Cabinet and **purify your blood** before **Hot Weather.**

Send for **FREE** Book, "Health and Beauty," and Treatment on All Diseases. We have a Branch Office in every large city, where our Cabinet can be seen before purchasing. **Good Agents Wanted. We Furnish Capital.** Write at once.

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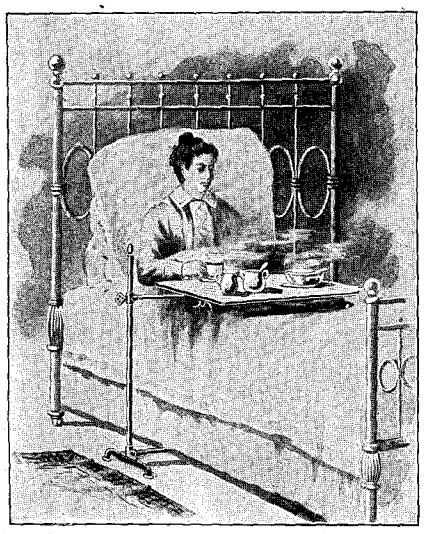
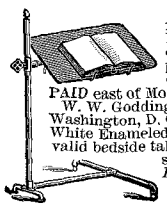


Baker's Bedside Table.



Adjustable for serving meals or for reading, writing, etc. Does not touch the bed. IN FOUR STYLES: Black enameled, $4; white enameled, $4.50; nickel-plated, $6.50; antique copper-plated (very handsome), $7. FREIGHT PREPAID east of Mo. River and north of North Carolina.

W. W. Godding, M.D., Supt. Government Hospital at Washington, D. C., writes: "Please ship us four dozen White Enameled Bedside Tables. They are the best invalid bedside tables we have found, and we have tried several kinds." *Interesting booklet free. Be sure to send for it.*

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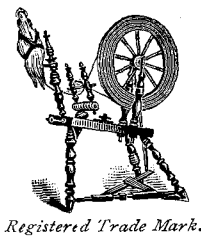

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is a very lacey fabric with satin like stripes running through it about two inches apart. It is in colored grounds, printed in colors and white; when made up over a colored foundation it is very effective in appearance and at the same time it makes a very practical and serviceable afternoon gown for summer use. The colors are Black, Navy, Sky, Helio, and Pink. Price 35 cents a yard.

We are also exhibiting at this time very full assortments of Madras, Oxfords, and other shirting materials for waists; Linen Lawns, Dimities, Fancy Muslins, and Ginghams for gowns; Piques, Ducks, and heavy materials for tailor-made suits and for golfing and cycling wear.

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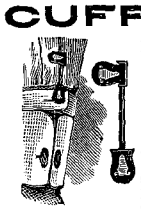

with the **Improved Washburne Patent Cuff Holders** can be placed just where you want them; will never slip but may be instantly released. Drawers Supporters, easily adjusted or taken off—excellent for holding golf trousers. By mail, 20c. the pair. ☞ *Catalogue showing these and other novelties, free.*

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by letter, but might be obtained through the New York correspondent. The Colonial Bank has an agency in New York, and the Nova Scotia Bank's correspondent is the Bank of New York. The collection of accounts can be readily made here when the sum is under £50 in the petty courts. Above that sum, the litigation would be extremely expensive. It is not at all desirable to engage in litigation here. Collections can be made through the banks, as the failure to pay an account so presented involves loss of credit. Bank commissions for collection are from one half of 1 to 1 per cent. Debtors are allowed no exemptions whatever. Exchange charges are high, both in selling and buying drafts.

Three steamship lines plying between Australia and China and Japan are now calling regularly at the port of Manila, Philippine Islands. These are the China Navigation Company, the Eastern and Australian Steamship Company, and the Nippon Yusen Kaisha (a Japanese line). Each of the companies has four fairly good and well-equipped steamers, averaging 2,500 tons, and as each line makes monthly trips, there is a call at Manila about once in ten days from Australia, and from Chinese and Japanese ports. These are not new lines, but their regular call at Manila has been arranged since the islands came into our possession. There is already considerable business, both in freight and passenger traffic, between Sydney and Manila, and there is great confidence in shipping circles that the trade will soon become very important.

The following extracts are from a letter to a Western correspondent, by Consul Kindrick, of Ciudad Juarez, dated February 27, 1899:

"You desire to know, in the first place, if a company organized in the United States can do business in Mexico, by filing a certified copy of the articles of incorporation in the district in which it desires to be established. The laws of Mexico seem very plain on this point. Provision is made for the establishment of companies such as you have in mind. It is necessary that the companies shall register their constitution and by-laws, contracts, and other documents referring to their business; also their last inventory and, if they have it, a certificate showing they are constituted in accordance with the laws of the United States or the respective States where they have been organized. This certificate must be signed by the ambassador of Mexico to the United States, or by the Mexican consul. You desire to know if the Mexican Government taxes a mining corporation upon its capital stock, and at what rate. There is no provision in the mining laws for taxing capital stock. The federal executive promulgated the mining-tax laws June 6, 1892, and therein provision is made for a yearly or annual payment of $10 (Mexican) for each 1,000 square meters of land. The legislative bodies of the different States can impose a tax upon the output of the various mines located and worked within their borders. Each State has a different law. In this State (Chihuahua), the tax is 2 per cent. on the gross amount or value of the mineral extracted."

Under the title of "The United States in the World's Markets," the organ of the Industrial Union, one of the most powerful organizations of the German empire, has just published an article as interesting to American merchants and manufacturers as to those of the Fatherland. The Industrial Union exercises an enormous influence all over the empire, gathering statistics, preparing data, giving counsel when trade treaties with foreign countries are under consideration, etc. The article begins by calling attention to the wonderful work being done by the United States to win first place in the world's markets. It says, in part:

"The United States is essentially ahead; it is only in the total of imports and exports that we show greater returns. Its exports are ahead of ours. In the last fiscal year (June 30, 1898), the exports of manufactures reached $290,000,000; and, altho agricultural products, as usual, were well represented, the increase in the exports of manu-

ARMSTRONG & McKELVY Pittsburgh.
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KENTUCKY Louisville.

THE truth of the matter is, there are so many mixtures of Zinc, Barytes, Whiting, etc., sold under misleading brands of "White Lead" and "Pure White Lead," that in order to obtain Pure White Lead it is absolutely necessary to make sure that the brand is right.

Those named in the margin are genuine.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a *Perfect Food*, *Tonic* and *Restorative*. It contains the nourishing elements of meat. Prepared for *invalids* and *dyspeptics* and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

RELIEF FROM RHEUMATICS..

Mr. W. H. Jenkins writes from Topeka, Kan., under date of August 5th, 1898:

GENTS: Several years ago I was crippled with rheumatism, and for 162 weeks I was unable to do business of any kind, and in that time I have expended nearly $3,000. I had given up all hope.

My mother in looking over the CHRISTIAN ADVOCATE saw your advertisement, and we ordered one bottle of your Tartarlithine, which gave me immediate relief.

I have recommended your medicine to a number of parties in this city, who have had chronic rheumatism for years. One of them, a lady 68 years of age, is now doing her own work. So far your medicine has not failed to make a cure.

In conclusion your medicine is just as represented, and has entirely eliminated the disease from my body. My mother is enthusiastic over the benefits that I have derived from the use of your medicine.

Regular package $1.00,
Of all druggists or post-free by mail.
Pamphlets with Testimonials FREE.

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TEN PLATES OF SOUP FREE!!

Delicious, appetizing, tempting and nutritious soup or bouillon can be made in an instant from Sanitas Nut Soup Stock. For six cents, to pay postage, and the name of a grocer who does not sell Sanitas Nut Foods, we will send free, sample can, enough for ten plates.

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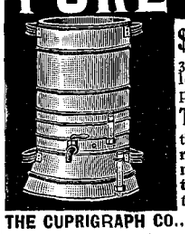

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IMPROVED BREATHING TUBE

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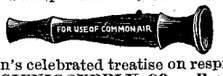
Price $1.25 Including



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factured articles was considerable and comparatively greater.

"The increase in iron and steel literally borders on the marvelous. In thirty years, the value of these exports has gone up tenfold. The increase in the exports of copper wares is, comparatively, still greater. The exports of leather and leather goods more than doubled in the last ten years. Cottons have gone up slowly; only 50 per cent. in twenty years. Bicycles, the exports of which began only ten years ago, now almost equal the exports of agricultural implements, which, in thirty years, increased upward of tenfold, and in the last ten years, threefold. The falling-off in the sugar exports is not to be put down to a decline in the American industry, but to artificial aids in the form of premiums, which increase the European export. The increase in quantities exported is greater than the increase in values, since prices have constantly fallen during the last thirty years. The exports in mineral oils shows a gain of 150 per cent. in value, but of 1,000 per cent. in quantity. This is doubtless true, perhaps not in the same percentage, of other articles. The showing is full of stuff for earnest thought for Germans."

In the growth of American exports, Europe will see itself forced to competition never counted on before in its widest calculations. With Nicaragua's canal cut, with cotton-mills turning off cheap cloths beside the plantations in the South, with iron and steel works in Alabama, Pennsylvania, Ohio, etc., alongside the coal-mines, with our wonderful natural water ways improved, there is no reason, says J. C. Monaghan, United States consul at Chemnitz (February 23, 1899), why we should not go on in the twentieth century as we have during the last two or three decades of the nineteenth.

Consul-General Osborn writes from Apia (February 4, 1899):

"During the last quarter of 1898, no invoices were issued at this consulate. Prior to that time, invoices were issued each month, principally for copra, which was sent by a German firm to San Francisco. The invoices for the first quarter of 1898 were $11,276; for the second quarter, $13,854.86; for the third quarter, $17,533.70; and for the fourth quarter, nothing. Upon inquiry, I find that the contract of the German firm with the San Francisco merchant has terminated, and that a fair price for the commodity can not be obtained in the United States. I am informed that only a trifle more than the cost of the copra at this place can be obtained at San Francisco. During the last year, Lever Brothers, of Sydney, had an agent here, and competition was sharp. By the last steamer, the agent was notified that he was no longer needed, and that they had constituted the German firm their sole agents. This indicates that the entire product of the islands will from this time go to the colonies or to Europe. The loss of the sale in the United States means a corresponding loss of trade. Rates between San Francisco and Samoa have been such that most American commodities consumed here are sent to Sydney, and thence 2,800 miles to Apia, and delivered here much cheaper than they could be obtained direct from San Francisco. The tariff direct from San Francisco is $16 per marine ton, and from Vancouver to Sydney, $6 per ton. Possibly, some arrangement could be made by which goods could be sent to Vancouver and thence to Fiji, and then here by the interisland boats, which to some extent would relieve this place from the excessive rates from San Francisco."

PERSONALS.

THE story is so good that of course it isn't true, but it runs to the effect that "Mr. Dooley" (Peter Dunne) met Richard Harding Davis in Chicago several weeks ago.

"Do you know," said Mr. Davis, "that from reading your works I expected to see a big, brawny, red-faced Irishman, with red chin whiskers?"

"Strange!" replied Dunne. "My expectation, based upon reading your books, was to find you dressed in a pink shirt waist."

A KANSAS soldier, in a letter home, tells how "General Otis came along one evening, and when the men had stopped firing for a minute, said: 'Well, boys, how are you coming on?' Only a few of the men knew him, and one of them said: 'All right, pard, how's yourself?' Another of the boys that knew General Otis told him to shut up, that the man was General Otis. The General overheard him and said: 'That's all right; pard is as good as General to-night.'"

M. JULES CLARETIE is responsible for this story of Erckmann and Chatrain. Those who have studied the works of these men in the original can appreciate how conscientious they were. In the height of their popularity they agreed to supply the *Journal des Débats* with a romance. It is said that the skeleton of the story always came from one and the giving of flesh to it from the other. When the work was concluded, the joint authors sat in judgment over it and read it all over. "What do you think of it?" asked one of them. "*C'est bien mauvais*," said the other. "Then let us

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on condition that if they benefit you you will send us the regular price (50c.) within 10 days. If they do not benefit you, return what are left and no charge will be made.

Kaskola Tablets are the form in which Taka-Diastase, the only digester of starchy foods, is offered in general sale. The *Medical Times* (N.Y.) calls this remedy "What the medical profession has so long been seeking, * * * *a reliable treatment.*"

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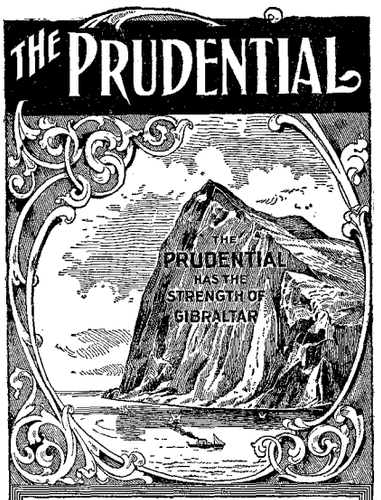

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We will be glad to furnish full information about Life Insurance adapted to your needs and conditions.

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One-Piece Collar Button
Made of One Piece of Metal Without Seam or Joint.....
You get a new one without charge in case of accident of any kind. Best for **Ladies' Shirt-Waists** and **Children's Dresses.** **The Story of a Collar Button** gives all particulars. Postal us for it. All jewelers sell **Krementz** buttons.
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make a good fire with it," and so page by page the manuscript was burned in a stove. The *Débats* had to wait. In time, however, a fine novel was sent to the paper, and the fame of Erckmann and Chatrain increased.

SHERIDAN once witnessed, with the author, a new play by Beardman, who had been writing for the stage for twenty years and had never made a success. This time, however, it caught the popular fancy, and applause greeted and ended each scene. At the end of the second act Beardman's elation got the better of his discretion, and, leaning over toward Sheridan, he exclaimed: "Sheridan, Sheridan, it's going to be a success, a complete success!" "Ah yes," murmured Sheridan, with exquisite compassion in his voice; "too bad, too bad!" "Too bad?" stammered his friend: "why too bad that it should prove a success?" "Because now," retorted Sheridan, "it'll take you another twenty years to convince any one you wrote it."

"SPAIN has unwittingly done an important service in preparing the way for the introduction of pure Christianity into the Philippines," says *The Missionary Review*. "Some time previous to the insurrection in the islands, a Filipino, Don Pascual Pubiete, who had large influence with his countrymen, was suspected of inciting rebellion, carried a prisoner to Spain, and banished to a fort in Africa, where he suffered much from ill treatment. He succeeded in establishing his innocence. Being permitted to go to Madrid, he found his way into a Protestant service, became interested, was converted, and has lately been received into membership in the Church of the Savior in that city. He now intends to return to his own country as an evangelist. He has already translated the first three Gospels and the Book of Acts into the Tagal language, under the direction of an agent of the British and Foreign Bible Society."

THE rifle corps which Morgan formed from marksmen from the whole army is usually referred to as "Morgan's Virginians," says a writer in *Harper's Magazine*, but, as a matter of fact, two-thirds of them were Pennsylvanians, including a considerable number of Pennsylvania Germans. One of the latter, a Mr. Lauk, who was with Morgan from the beginning to the end of the war, was the last survivor of the corps. Once, when Morgan was asked which race of those composing the American armies made the best soldiers, he replied: "As for the fighting part of the matter, the men of all races are pretty much alike; they fight as much as they find it necessary, and no more. But, sir, for the grand essential in the composition of a good soldier, give me the 'Dutchman'—he starves well."

STILL another Lincoln story: A firm applied to Abraham Lincoln, some years before he became President, for information as to the financial standing of one of his neighbors. Mr. Lincoln replied as follows: "Yours of the tenth inst. received. I am well acquainted with Mr. X., and know his circumstances. First of all, he has a wife and baby; together they ought to be worth fifty thousand dollars. Secondly, he has an office, in which there is a table worth one and a half dollars, and three chairs worth, say, one dollar. Last of all, there is in one corner a large rat-hole, which will bear looking into. Respectfully yours, A. LINCOLN."

A GOOD story is told by Col. "Teddy" Roosevelt, in *Scribner's* for May. He says:

"One day we were visited by a traveling Russian, Prince X., a large, blond man, smooth and impenetrable. I introduced him to one of the regular army officers, a capital fighter and excellent fellow, who, however, viewed foreign international politics from a strictly trans-Mississippi standpoint. He hailed the Russian with frank kindness and took him off to show him around the trenches, chatting volubly, and calling him 'Prince,' much as Kentuckians call one another 'Colonel.' As I returned I heard him remarking: 'You see, Prince, the great result of this war is that it has united the two branches of the Anglo-Saxon people; and now that they are together they can whip the world, Prince! they can whip the world!'—being evidently filled with the pleasing belief that the Russian would cordially sympathize with this view."

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Current Events.

Monday, April 24.

—The German ambassador protests to the State Department **against the speech of Captain Coghlan.**

—Daniel Burns is **appointed by the governor of California** to succeed Stephen M. Hoyt in the Senate.

—"Liege" Strickland, the negro minister, implicated by Sam Hose in the killing of Cranford, at Palmetto, Ga., is **lynched by a mob.**

Tuesday, April 25.

—President McKinley approves the proposition to lay **the German-American cable** from Ems to New York.

—The Rev. Dr. Parker, in a sermon at London, **attacks the Sultan** and the Prince of Wales.

Wednesday, April 26.

—**A letter from Admiral Kautz** on the situation in Samoa causes a stir among Washington officials.

—Secretary Long **reprimands Captain Coghlan** of the *Raleigh* for his Union League Club speech.

—A dinner **in honor of Senator Frye,** of Maine, is given by New York business men.

The **Peace Treaty is delivered in Paris** to the Spanish Ambassador and forwarded to Madrid.

Thursday, April 27.

—It is reported from Madrid that Aguinaldo has announced his intention **to hold all Spanish and American prisoners.**

—**Reports from Samoa** up to April 18 show further severe fighting between the rival native factions.

—**A severe tornado** destroys parts of the town of Kirksville, Mo., causing a number of deaths.

Friday, April 28.

—**Filipino agents bearing a flag of truce** go to Manila and ask for an armistice until the Filipino congress can act in the matter of peace; General Otis declines to recognize the Filipino government.

—The crew of a lightship off the English coast is saved by means of **wireless telegraphy.**

—It is reported that **Germany has addressed a note of protest** to the French Government regarding the Dreyfus case.

Saturday, April 29.

—The second conference between **General Otis and the Filipino peace envoys** takes place at Manila; it is announced that amnesty will be the only concession made to the insurgents.

—The **army beef court of inquiry** finishes its work and adjourns.

—Brigadier-General Geo. W. Davis is appointed **governor of Puerto Rico** to succeed General Henry.

—The Treasury transmits warrants for the **$20,000,000 due to Spain** under the peace treaty.

—**Striking miners riot** and destroy considerable property at Wardner, Idaho.

Sunday, April 30.

—A destructive **prairie fire and tornado** sweeps over Nebraska, causing great damage to property.

—The report of **conditions in Cuba** shows "the island's trade and resources to be in a satisfactory state."

—President Krueger announces that the Transvaal has become the **leading gold-producing country of the world.**

—The British Government offers an annual **subsidy of $100,000 for a Pacific cable.**

THIS SHOULD INTEREST YOU.

Readers of THE DIGEST who desire Chambers's Encyclopedia at a price which is nominal should read the announcement on the second page of the cover of this issue. There are fifteen volumes, attractively bound, and the price of the set is $10. If desired this amount may be paid in instalments, particulars of which plan will be found in the advertisement referred to.

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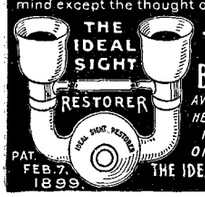

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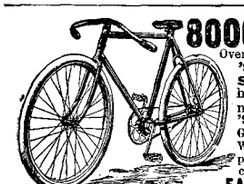

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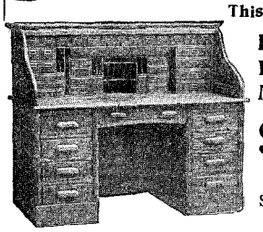
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CHESS.

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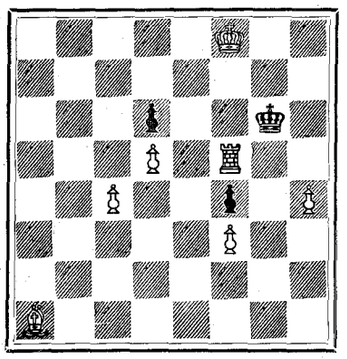
Problem 376.

BY JAN DOBRUSKY.

(From the Manchester *Weekly Times*.)

Black—Three Pieces.



White—Seven Pieces.

White mates in three moves.

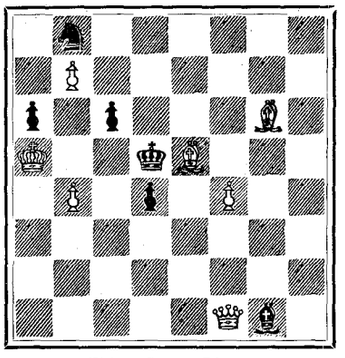
A number of our solvers never try anything harder than a two-mover. This three-mover is not as difficult as some two-ers—when you get it.

Problem 377.

BY MAX J. MEYER.

First Prize Three-mover, New York *Sun* Problem-Tourney.

Black—Six Pieces.



White—Seven Pieces.

White mates in three moves.

Solution of Problems.

No. 365.

(Place Black Q on K B sq, and White Q on K R 4.)

1.	Q—B 6 / K—Kt 3	2.	Q—Q 4, ch / K—R 4 (must)	3.	R—R 7, mate
1.	..... / Q x Q	2.	R—R 7, ch / K x Kt	3.	B—Q 6, mate
		2.	..... / K—Kt 3	3.	R—R 6, mate
1.	..... / R, B or Q x R	2.	Q—R sq, ch / K x Kt	3.	Q—B 3, mate

Other variations depend upon those given.

Solution received from M. W. H., University of Virginia; H. W. Barry, Boston; the Rev. I. W. Bieber, Bethlehem, Pa.; C. F. Putney, Independence, Ia.; F. S. Ferguson, Birmingham, Ala.; Prof. C. D. Schmitt, University of Tennessee; the Rev. J. G. Law, Ocala, Fla.; W. W., Cambridge, Mass.

Comments: "A very good problem"—M. W. H.; "The idea is good but required much less force to illustrate"—H. W. B.; "Well-ballasted, well-balanced"—I. W. B.; "Key-move good"—C. F. P.; "Too many pieces; otherwise, a fine problem"—F. S. F.; "A very fair problem for an amateur"—C. D. S.; "Of rare beauty and great merit"—J. G. L.

No. 368.

(Place White P on Q 3.)

Key-move, R—B 4.

Solution received from M. W. H., H. W. B., I. W. B., C. F. P., F. S. F., C. D. S., W. W., J. G. L., R. M. Campbell, Cameron, Tex.; C. R. Oldham, Moundsville, W. Va.; A Knight, Bastrop, Tex.; G. Patterson, Winnipeg, Man.; the Rev. H. W. Provence, Montgomery, Ala.; Lucius Waterman, Tilton, N. H.; Sinbad the Sailor, Auburndale, Mass.; E. G. Royce, Meadville, Pa.; Dr. T. M. Mueller, Lawrenceburg, Ind.; T. R. Denison, Ashville, N. C.; W. H. Philbin, Archbald, Pa.; M. Marble, Worcester, Mass.

Comments: "A charming composition"—M. W. H.; "The prettiest illustration of this old idea that I've ever seen"—H. W. B.; "Of rare beauty and purity"—I. W. B.; "Fairly good"—C. F. P.; "A well-defined case of Chess-paralysis"—F. S. F.; "Pure and pretty"—J. G. L.; "Very simple"—R. M. C.; "A fine problem"—C. R. O.

No. 370.

(Place Black P on K R 3 instead of K R 6.)

1.	B—B 5 / K x Kt	2.	Q—K 8 ch / K—B 5 (must)	3.	B—K 3, mate
1.	..... / K x P	2.	B—B 2, ch / K x Kt	3.	Q—K 8!! mate
		2.	..... / K—B 5	3.	B—K 3, mate
1.	..... / B x Q P	2.	Kt—Kt 6 ch / K x P	3.	Q—Kt sq, mate
		2.	..... / K—Kt 4	3.	P—R 4! mate
1.	..... / B x K P	2.	B—K 3 ch / K x P (must)	3.	B—Kt 4, mate

Solution received from M. W. H., H. W. B., I. W. B., C. F. P., F. S. F., C. D. S., J. G. L., R. M. C., C. R. O., W. W., A K.

Comments: "Sufficiently difficult and very fine"—M. W. H.; "A superb composition"—H. W. B.; "An excellent combination, with a deftly-hidden key"—I. W. B.; "One of the very best"—C. F. P.; "The variations are discords resolved into accords"—F. S. F.; "Very difficult"—J. G. L.; "Unusually difficult"—C. R. O.; "Every mate a delight; not one commonplace one"—W. W.; "Worthy of the first prize"—A. K.

I. W. B. found the Lange mate. F. S. F. solved 368.

An American Chess-Association.

The Chess-Association of the United States was organized in New York City, on Monday, April 24. Officers were elected as follows: President, Judge J. Monae Lesser, Boston; first vice-president, I. L. Rice, New York; second vice-president, S. P. Johnston, Chicago; treasurer, Walter Penn Shipley, Philadelphia; secretary, G. H. Wallcott, Boston. Directors, J. L. McCutcheon, Pittsburg; Captain P. O'Farrell, Washington; S. H. Chadwick, Brooklyn; G. Steuben, Davenport, Iowa; C. H. Hatheway, New York; Judge McConnell, New Orleans. Practically all of the prominent Chess-clubs throughout the country are members of the Association.

The Boy Chess Expert.

W. E. Napier, the boy Chess-player, and the best player of his age in the world, while *en route* to Berlin to study music, stopped in London, and, of course, visited Simpson's, the famous resort of the Chess-players of the great city. F. J. Lee, who ranks among the first English players, suggested playing a game with the boy, and the boy won in fine style. Mr. Lee could hardly understand how he could be beaten by so youthful an adversary, until he learned that this boy was Napier, whose reputation has preceded him. Mr. Lee didn't ask for another game.

Lasker in Moscow.

The Champion wrought wonders in his recent play with the strongest players of the Moscow Chess Club. His simultaneous scores were:

Lasker, 19; adversaries, 1; drawn, 6.
Lasker, 28; adversaries, 3; drawn, 5.
Lasker, 31; adversaries, 4; drawn, 5.

The champion also won six simultaneous blindfold games. In all he won 102, lost 9, drew 19, and 3 were unfinished.

Only 9 lost out of 102 games. Think of it!

Pillsbury's Estimate of Blackburne.

Apropos of Blackburne's victory in the International Cable-Match, while Pillsbury was in the Crescent City on his late visit a young lady remarked to him in our hearing: "Well, Mr. Pillsbury, be sure to beat Blackburne in the coming cable-match," "No," replied the American master, "nobody can be sure of beating Blackburne. While, owing to advancing years and, in some measure, to the fact that he has not taken good care of his health, Blackburne can not stand the strain of a protracted tournament or even a long series of match-games against a master player, at the same time in a single game such as that in the coming cable-contest he is likely to beat any player in the world."—*New Orleans Times-Democrat.*

A Game Worth Studying.

From *Wiener Schachzeitung.*

French Defense.

	OTTOKAR PAVELKA. *White.*	ADOLPH ZINKL. *Black.*		OTTOKAR PAVELKA. *White.*	ADOLPH ZINKL. *Black.*
1	P—K 4	P—K 3	21	P—Q B 4	Kt x Kt
2	P—Q 4	P—Q 4	22	Q x Kt	R—Kt 5
3	Kt—Q B 3	Kt—K B 3	23	Q—R 6	R—Kt 3
4	B—Q 3	P—B 4	24	Q—B 4	B—Q 3
5	K P x P	K P x P	25	Q—R 4	Q R—K Kt sq
6	P x P	B x P	26	P—Kt 3	Q—B 4!
7	Kt—B 3	Castles	27	K—Kt 2	K—Kt 2
8	Castles	Kt—B 3	28	R—K R sq	P—R 3
9	B—K Kt 5	B—K 3	29	B—B 2	P—B 4
10	B—Q Kt 5	P—Q R 3	30	P—Q Kt 4	Q—B 3
11	B—Q R 4	Q—R 4	31	Q—Q 4 ch	K—B sq
12	B x K Kt	P x B	32	Q—B 3	P—Q Kt 4!
13	B—Kt 3	Q R—K sq	33	B—Kt 3	B x K Kt P!
14	Kt—K R 4	K—R sq	34	P x B	R x P ch
15	Q—B 3	B—K 2	35	Q x R	P x P!!
16	Q R—Q sq	Kt—K 4	36	Q x R ch	K x Q
17	Q—B 4	R—K Kt sq	37	B x P	Q x B
18	P—K R 3	Kt—Kt 3	38	Kt—K 3	Q—K 7 ch
19	Q—Q 4	B x P!		White resigns.	
20	Kt x P	B—K 3			

We have not given the Notes, as we desire you to give us your views of the game. Point out what seems to you to be White's weak moves. It is interesting and instructive to read the notes of experts; but an amateur should undertake to study a game for himself, and as he becomes able to discover weak moves, or where stronger moves might have been made, he will begin to improve in his play. Very many book-players—those who rely on the methods of others—go astray when they get to actual play over the board. Make your comments as brief as possible, so that we can publish all that we receive.

Our Correspondence Tourney.

FOURTH GAME OF THE FINALS.

Petroff's Defense.

	PROF. A. S. HITCHCOCK. Manhattan, Kan. *White.*	REV. A. TAYLOR. Fair Haven, Vt. *Black.*		PROF. A. S. HITCHCOCK. *White.*	REV. A. TAYLOR. *Black.*
1	P—K 4	P—K 4	12	B x B	B—Q 3
2	Kt—K B 3	Kt—K B 3	13	B x B	Q x B
3	Kt x P	P—Q 3	14	Q—Q 3	P—Q R 3 (c)
4	Kt—K B 3	Kt x P	15	Kt—Q 2	R—B 3
5	P—Q 4	P—Q 4	16	B—Q sq	R—R 3
6	B—Q 3	B—K 2	17	P—K R 3	R—K B sq
7	Castles	Kt—Q B 3	18	B—Kt 3	Kt—K 2 (d)
8	R—K sq	B—K Kt 5	19	Kt x Kt	B P x Kt
9	P—B 3 (a)	P—B 4	20	Q x K P	R—B 2
10	B—K B 4	Castles	21	Q—Q 3	K R—B 3
11	B—K 2	B x Kt (b)	22	B—B 2	P—K Kt 3
			23	R—K 2	Kt—B 4
			24	Q R-K sq	Resigns (e)

Notes by One of the Judges.

(a) The defense of the Q P seems unnecessary. For instead of key-move, B x Kt, P x B; 10 R x P, B x Kt; 11 Q x B, and White has the better game.

(b) At this juncture, Black has the better game, but he helps White to equalize matters by the text-move. Probably, his best move is B—Q 3, followed by Kt—Q 2, and Kt—Kt 3.

(c) Loss of time. Q R—K sq is plainly indicated.

(d) A serious blunder, hardly to be accounted for in a correspondence game. K—R sq is the right move. From this on Black played badly.

(e) Not forced to resign by any means.

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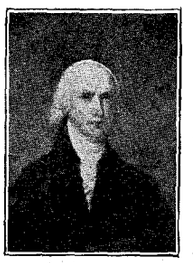

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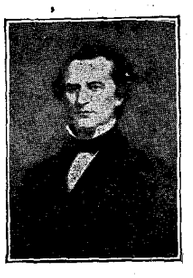

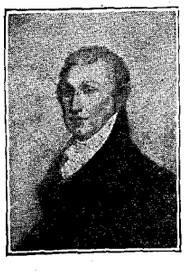

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